PRESCRIBED FOR F Y A EXAMINATION 1937

RAYAPASENIYASUTTA

(PAESI KAHANAYAM)

P 113 TO END

CRITICALLY EDITED WITH NOTES I

& COMPLETE TRANSLATION ETC

R C TRIPATHI, B A (HON

GOVT MERIT SCHOLAR & MAYARAM

SHAMBHURAM SANSKRIT PRIZEMAN

PUBLISHED BY

RAMNIK P KOTHARI

BOOKSELLERS

BALA HANUMAN AHMEDABAD

Preface



It is with great pleasure that this book is placed in the hands of F Y A Students This book includes an exhaustive introduction a lucid translation and full notes of the text All Sanskrit equivalents are given in the notes so that students might find it easier to pick up Ardha Magadhi words and their meanings.

I am obliged to Acharyas Shree Premavijayaji and Ramavijayaji for their help in clearing my doubts about meanings of certain words and sentences in this book I am also indebted to my guru Prof Abhyankar for creating love for Ardha Magadhi in me during my college career I should also mention the goodwill and geniality of the publisher, my friend mr Kothari who has readily published this book

4th June 1936
Ahmedabad

R C TRIPATHI

INTRODUCTION

INTRODUCTION.

1 What is Ardha Magadhi ?

The language of the Jain Sutras is called Ardha Magadhi The Sutras state that Lord Mahavir preached his doctrines in that language, and regard it as the basic language from which others are derived Hemachandra, the famous Prakrit grammarian, calls the dialect of the Jain canon by the word आर्षप्राकृत Dr Pischel in his prakrit grammar, sec 16, quotes numerous passages from various Jain canonic Sutras, Hemachandra's grammar, Premachandra Tarkavagisa's commentary on Dandin's Kavyadarsa, and other works, and shows from them, "that Arsa and Ardha Magadhi are identical, and that according to the tradition the language of the old Jain-Sutras was Ardha-Magadhi and, indeed, as Hemchandra's example from the Dasa-Veyaliya Sutta shows, not only prose but also poetry ' The question might now be raised why that language is called Ardha-Magadhi. The chief characteristics of the Magadhi dialect are its change of र and स to ल and श respectively, and its ending ए in the nom sing of masculine nouns, thus रामे becomes लामे, and सारस becomes शालशे: of these two fundamental rules of Magadhi, the Ardha-Magadhi retains र and स but has the nom masc in ए as महावीरे which ए is dropped in poetry where ओ is frequently found Thus it will be seen that Ardha-Magadhi has some of the peculiarities of Magadhi though not all Perhaps this is why this language is called 'Half-Magadhi' or Ardha-Magadhi * In poetry this language differs from that in prose As remarked above ओ is frequently found instead of ए in the nom sing The metrical

*Refer—Abhayadeva on समवायङ्ग and उवासगदसाओ.

works seem to have much in common with Maharashtri, and some have ascribed this difference of language to the mixture of Maharashtri and Magadhi The later Jain writings, therefore, seem to have Maharashtri tinged with Ardha-Magadhi Perhaps this happened due to the spread of Jainism in Maharashtra

Exactly where and when what is called Ardha Magadhi originated is yet a question of dispute and investigation It is, however, very likely that its home of origin was very near the South West of ancient Magadha During the Mauryan Empire, the Eastern language of Patna might have spread further to the West, especially in commercial and political centres But with the fall of the Mauryan Empire, the use of that Eastern language might have been limited, and as the place of the central power went on moving towards the West, the Saurseni might have pressed on further down the Ganges valley Such changes of dialects make it difficult to predict the exact date and form of a particular language It is worth noting however, that Jains themselves believe that the Ardha-Magadhi is an अनादि language, whose time and place, therefore cannot be determined On the other hand, it is traditionally believed that Lord Mahavir taught in Ardha-Magadhi and his words are recorded in the same language But strange as it would seem Lord Buddha taught in Magadhi and his words are recorded in Pali And still, both these great teachers of religion are considered nearly contemporary and belonging to the same part of the country It is, however, possible that both the teachers used the same language for precept, a language resembling Ardha-Magadhi, spoken round Benares, between the Saurasem and the Magadhi countries, but before the words of the preachers were recorded

2 Where did Ardha-Magadhi originate?

into writing, the languages might have changed in those areas where the recording was made, and hence the change between the languages of the works of those two sects. Ardha-Magadhi, as is found now, is more archaic than the Prakrits of the Sanskrit dramas. The oldest work on poetics ascribed to Bharata, mentions Ardha-Magadhi as one of the seven languages, the others being Magadhi, Avanti, Prachya, Sauraseni, Bahlika, and Dakshinatya.* The Ardha-Magadhi, says Bharat, is the language of the servants, Rajputs and guild-masters. But this is not what we actually find in the dramas. The monk Jivasiddhi in the Mudra-Rakshasa and Kshapanaka in the Prabodhachandrodaya are shown as speaking Magadhi. Yet it is possible to find some passages allied to old Ardha-Magadhi in some of the fragments of Buddhist plays found in central Asia whose authorship is ascribed to Asvaghosha. In the Southern dialect of Asoka's inscriptions we find स and र combined with nom. sing. in ए. His Eastern dialect has ल for र e. g. लाजा for 'king' so that we may conclude that Ardha-Magadhi was not the language of Patna in the Mauryan period i. e. in the third century before Christ.

3 The Style of the Book

The style of this book is lucid and forceful. It adapts to the circumstances. The book is meant for the common masses and hence the language is never scholarly. Without any ceremony, the book directly begins and takes up the topic. As usual in the Sutra texts of the Jains, elaborate and tiresome descriptions of places, palaces, persons and such other things are dropped which are to be sought in other Sutras like the

---

*' प्राकृते—'मागध्यवन्तिजा प्राच्या शौरसेन्यर्धमागधी ।
बाह्लीका दाक्षिणात्या च सप्तभाषा प्रकीर्तिता' ॥"

Aupapatika, which is full of descriptions. The reader is spared the trouble of doing so, as, really speaking, such let-off descriptions are not relevant to the matter of the book, beginners may be tired at the repetitions of words and sentences in this and such other Sutras, but we are indeed pleased to read the descriptions like those of Chitra the charioteer, Pradeshi, the irreligious king (as he is in the beginning) Kesi, the pious monk, and of the future birth, breeding and training of the boy, दृढप्रतिज्ञ The arguments given by Kesi, the Kumarashramana, to convince Pradeshi, the king, are in a style befitting any great argumentarian, as in the Hindu Upanishads or the modern law court The language is precise and pointed It is as it should have been in a book like this Its simplicity is a speciality, and proves that it really is meant for the common people—प्राकृत, not for the learned scholars The mention of rich merchants caravan-leaders and other rich persons in the assembly hearing Kesi, and that of the king, Pradeshi, shows that Jainism had a hold then as now, on the rich community of India, and the writers of these Sutras seem to have a special liking for the description of the rich, as all old and classic writers are found to have Perhaps, this is why दृढप्रतिज्ञ is described to be born in an extra-rich family The book does not differ from other Sutras in the style and language There will be found a little change in some words in this text as compared with other editions of this book, especially in those with Jain Bhandaras, or temples But, I had to keep up Dr Vadiya's readings as the University has specially and specifically mentioned the edition edited by the learned Doctor

The title of this book is Paesikahanayam It is the

second part of the work Rayapasemya, the second Upanga of the sacred canon of Shvetambara Jains. The Jains popularly call this book Rayapaseni. The Nandi Sutra refers to this book by the name Rayapasemyam. The commentator gives Rajaprashniyam as its Sanskrit equivalent. The title consists of two words, Raja, and 'prashniya'; a Gen Tatpurusha compound, Raja prashna, means the questions of the king (Pradeshi), and naturally, therefore, a work relating to that was termed Rajaprashniyam, Rayapasemyam. Malayagiri, the commentator to this work, says, "Now, if it be asked why this Upanga is termed Rajaprashniya, we say, in this work a king named Pradeshi, going to the revered ascetic Kesi, asked questions regarding the soul, the young monk Kesi treated those questions, and he, the king, with his ideas changed due to the discourse, got knowledge; and after his death, by sincere remorse, got entrance into an abode in the first heaven, called Saudharma; and after that, falling from that place, and coming to his place, (he) got liberation, that is all which is to be described in this Upanga. But the very origin of all that is to be said is the questioning by the king. That which is born from the king's questions is Rajaprashniyam." This gives us the right clue as to the origin and propriety of the title

4. The Title of the Book

5 The Place of the Book in Jain Literature.

There are 11 Angas, 12 Upangas, 10 Prakirnas, 6 Chhedasutras, 4 Mulasutras, and Nandisutra, and Anuyogadvarasutra, in all 45 religious canons in Jain literature. In order, this book is the thirteenth. This Rayapaseniyam is the second Upanga, and tradition in Jainism links it with the corresponding second Anga—the Sutrakritanga—Suyagadam, as its comple-

ment. The complementary character of this Sutra to Sutrakritanga is explained by the com. Malayagiri as follows :— King Pradeshi was formerly a non-believer, a heathen, and so, according to that belief, he asked questions pertaining to the soul. And Kesi, the young ascetic, treated with the king with reference to such atheists as shown in the Sutrakritanga. And hence as the points suggested in the Sutrakritanga are treated in details in this Upanga, this is termed its Upanga.

But closely looking, we find that the commentator's explanation is made out and the so-called relation of this Upanga to the said Anga appears but fantastic and merely given in analogy to the sacred literature of other religions, as we find the Upanishads and Aranyakas in the Brahmanic literature ascribed to certain Vedas, and schools of preceptors.

6 The Aim of this Book

The aim of the book seems to be a refutal of the चार्वाक theory or the materialistic cult which does not believe in the soul or after-life. The चार्वाक theory of life is well summarised in the famous verse —

यावज्जीवेत् सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत्।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः।

King Pradeshi is one of the non-believers. He does not believe in the existence of soul as separate from the body. To him the body and the soul are one and with death, the soul of man also dies. There is no regeneration or rebirth to him, no fruit of bad or good deeds. The materialist is out to falsify the principle of action and reaction. And Kesi Kumar so nicely rebuts him with examples and arguments, explanations and analogies that the king is convinced and the stony materialism is converted into pure gold of Faith. The questions by the king and their answers by the monk,

Kesi, convincingly follow each other till the close of the *debate, and convince the reader of the truth of the existen*ce of soul as apart from the body.

7 The Theme of the Book. The Rajaprashniya is the history of one soul rising to perfection in three different lives in the संसार. Thus the book may be considered in three different parts. The first one speaks of the life of god Suryabha of the सौधर्म heaven and his meeting with Lord Mahavir; the second consists of the tale of king Pradeshi—पएसिकहाणय; the last one deal with the life of दृढप्रतिज्ञ. But the order in the book seems to have been kept to impress upon the readers that divinity can be obtained by the proper following of the Jain faith, as was done by king Pradeshi in his birth as God Suryabha. Thus the story of Suryabha stands first in this work. The story of दृढप्रतिज्ञ is given last to complete the history of the soul of king Pradeshi. In short, how an impious person reached the state of perfection by following the right faith, conduct and knowledge is shown in the Rayapasenaiya.

the earth. In due course, the party of gods came to Amalkappa and paid a visit to the revered ascetic. The latte was pleased to see such humility from a god Then god Suryabha inquired of Lord Mahavir if the latter was a follower of the Jain faith, and if god Suryabha would soon be liberated from this संसार, or he would still take a long time to do so Lord Mahavir said that he was a follower of Jainism and that god Suryabha would soon be liberated. Then the god was so pleased to hear this that he asked permission of the ascetic to perform the thirty two kinds of dances before him The worthy ascetic kept silence, and gave an indirect consent Then gods and goddesses danced Meanwhile, Gautama, the chief pupil of Lord Mahavir, was much impressed by the dignity of god Suryabha, and inquired of his master as to where the dignity and powers of the god were attached, to the body or to the soul. His master replied that they belonged to the body, and dwelt in the body, just as people take shelter in a कूटागारशाला on seeing an approaching storm Gautama also inquired about the position and form of the heaven His master satisfied his query. This is, in short, the story of the god and his meeting with Lord Mahavir.

Hearing the description of the heavenly abode of god Suryabha, Gautama was very much astonished He inquired of his master as to how god Suryabha attained that godhood In answer, Mahavir told him the tale of king Pradeshi The story is as follows

9. The Tale of King Pradeshi.

There was once in the country of Kekayardha in the town of Seyaviya, a king named Pradeshi, who was an atheist, and impious man. He did not properly manage his kingdom. He was a materialist who believed that the soul

नास्तिक

and the body were one, and that with the death of the body, the soul also was no more He was a propounder of the principle of 'kill, cut and break ' That king had an adviser or secretary named Chitra Once he sent him with some political mission to Jitasatru, his neighbour-king Chitra went to Savatthi, Jitasatru's town, and came to meet Kesi, an ascetic of the Jainfold. Impressed by his precept, Chitra turned a Jain of his own accord After some time Chitra had to return to his town, while departing, he met the monk and requested him to come to his town, Seyaviya The monk, however, was unwilling to go there, as he knew King Pradeshi's tendencies to irreligiosity and sinfulness However, being again requested by Chitra, the monk agreed to go to Sevaviya on a proper occasion And the monk acted up to his promise When Chitra knew of the arrival of the monk, he saw him at the latter's residence in the Mrigavana garden Chitra requested the monk to give a religious discourse to king Pradeshi so that he might improve his conduct and do good to himself and his kingdom But Kesi Kumar said that the Jain monks do not preach of their own accord, but they are to be requested to do so by the person who wants to hear the precept Thereupon, Chitra promised to bring the king before the monk, under the pretext of testing the horses brought as a present from Kamboja Accordingly, the king was brought to the place where the monk used to preach. The king was tired of the drive in the chariot and wanted rest. But at that time he was greatly disturbed by the loud voice of the monk who was preaching in the neighbourhood The king asked Chitra if he knew the man who was addressing such a big assembly of persons. He was informed by Chitra that the person was an ascetic of the Jainfold, a monk named Kesi, who

lived upon begging. The king, however, said that th monk must be a dullard and his listeners and followers still greater fools and dullards. Yet, the king was really im pressed by the personality of the monk and asked Chitra if the monk was really worth his visit. Chitra said that he wa. Then the king approached the monk. The first question that the king put to the monk was whether the monk was really living upon food obtained by begging. The monk replied that the king was not directly questioning him and told the king what he was thinking about the monk in his mind. The king was wonderstruck to hear a half naked monk reading his thoughts. He asked the monk to tell him how he read his thoughts. Then the monk explained to him the theory of knowledge in Jainism and said that he read the thoughts of the king by मन पर्यायज्ञान. Then began the debate between the king and the monk.

(1) The king asked Keshkumar if the Jain monks believed in the doctrine that the soul and the body are not one. The monk said that it was so. Then the king asked the monk why an irreligious and impious soul, after doing a lot of sins on the earth, does not return here from the hell to warn his relatives of the bad fruit of evil deeds. The monk replied that just as a criminal is not his own master, a soul in hell is also under the supervision of the guardians of hell and hence that soul cannot stir out at sweet will to warn its own relatives. It cannot, therefore, be deduced from the non-return of the soul to the earth, that there is no such thing as soul, and that the body and the soul are one.

(2) The king then gave another example of a pious and religious person. He asked why a soul, having done good deeds, cannot return to the earth from heaven to tell

its relatives how good deeds made it happy in the heaven The monk, however, replied that the creatures in heaven are so engrossed in heavenly pleasures that they forget everything earthly, moreover, even if they try to come here, the earthly odour rising upto many miles high up in the sky becomes unbearable to them and they cannot come here Again, the beings on the earth are very short lived and before the being in the heaven thinks of coming here and actually comes here, there is a difference of age on earth and hence the return to earth becomes useless for the creature from the heaven This is due to the difference of measure of time in the earth and in the heaven The monk, therefore, said that the non return of the soul from heaven to guide his relatives on earth is not a proof of the non existence of soul, or the oneness of the body and the soul

(3) The king still argued and said, that if the body and the soul were different, they would be seen together when a living person is confined in an iron—jar well closed and sealed on all sides But contrary to that, it was found that the soul was not there, though there was no hole or crevice in the jar for the soul to run away It, therefore, meant, said the king, that the soul was not different from the body The monk argued that just as sound goes out from a well protected and barred house, so also soul passes away from any obstructions raised against its passage

(4) The king, then again put another argument to show that the body and the soul were one He said that, once, he kept a thief in an iron jar, well sealed, for a number of days. After a few days, it was found that small germs had got into the iron jar But there was no hole or cleft from which they could have got in This proved, said the king, that the germs were produced from the body and there was no such thing as soul apart from the body. The

king meant that the souls of the germs were born from the body, and hence the body and the soul were one. The monk replied that soul gets inside or goes out of any obstruction; it enters into an opaque body, as fire enters into iron. Thus, there is no cause to believe that the soul and the body are one, only from the fact that germs are found in a body well-covered on all sides to stop the entry of the soul. The soul can not be obstructed in any way from passing out of or entering in any body.

(5) The king further argued that if the soul were not the same as the body, it must be the same in the same body, then, the soul of a child must be able to do the same as that of a young man. For example, a young man can throw five arrows at a time, but the child can not do so. This proves that the body and the soul are one. The monk said that the body is like an implement. The weaker the implement, the poorer the work. In the case of a child, his implement, the body, is not developed; it is imperfect, and hence he can not do the same feat as a young man, with a perfectly developed body. The monk said that even a young man with old and worn out bow, and bow-string can not perform the feat.

(6) The king gave another example. He said that if it were so, the young person and the old person must both be able to carry the same amount of load, both having perfectly developed bodies. But experience of life shows that it is not so. This, therefore, showed that the body and the soul are one. The monk, however, continued his former argument and said that the body is merely an instrument and if the instrument is worn out or old, it cannot do the same amount of work, as it can do when the implement, the body is young and new.

(7) The king, then, said that if the body and the

soul were different, the weight of a dead body must be different from the weight of a living body. But, in practical life, the king said, he found that both the weights were the same. The weight of a living body did not at all differ from that of a dead body. It meant, therefore, that the body and the soul were one. The monk replied that the soul had no weight, just as an empty bag of leather and the same bag full of air has no difference in weight, a body with soul and without it has no difference in weight.

(8) Again, the king said that the soul could not be found inside the body even by cutting it into a number of pieces. The ascetic replied that the soul is invisible like fire which is hidden in wood, and though wood be cut into small pieces it would not show any sign of the existence of fire.

(9) The king still found out one more argument and asked the monk to show him the soul like an Amalaka fruit in his palm. Keshikumar said that the soul is like a breeze of wind whose existence can only be inferred, it cannot be seen in a concrete form like that of an Amalaka fruit. Only the perfect beings, the Kevalins, can know the soul perfectly. The soul was included in one of the ten things, whose knowledge is barred to an imperfect being, a छद्मस्थ like himself.

(10) The king further questioned the monk and asked if the size of the soul was the same in the body of the Kunthu and the elephant. The monk explained to the king that the soul was like a lamp which illuminates the area which it surveys. The soul also enlivens that part of a body which it inhabits, whether small or big.

Now all the doubts and queries of the atheist king were satisfied. But he could not give up his old faith, traditionally held by his family. Though he was convinced that the body and the soul were different, he could not act up to it. The monk gave the instance of a person who

राया होत्था, महया हिमवन्त० जाव विहरइ, अधम्मिए अधम्मिट्ठे अधम्मक्खाई अधम्माणुए अधम्मपलोई अधम्मपज्जणणे अधम्मसीलसमुदायारे अधम्मेण चेव वित्तिं कप्पेमाणे हणछिन्दभिन्दापवत्तए चण्डे रुद्दे खुद्दे लोहियपाणी साहस्सिए उक्कञ्चणवञ्चणमायानियडिकूडकवडसाईसंपओगबहुले निस्सीले निव्वए निग्गुणे निम्मेरे निप्पच्चक्खाणपोसहोववासी बहूणं दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं घायाए वहाए उच्छेयणाए अधम्मकेऊ समुट्ठिए, गुरूणं नो अब्भुट्ठेइ, नो विणयं पउञ्जइ, समणमाहणाणं...नो विणयं पउञ्जइ, सयस्स वि य णं जणवयस्स नो सम्मं करभरवित्तिं पवत्तेइ॥

३. तस्स णं पएसिस्स रन्नो सूरियकन्ता नामं देवी होत्था सुकुमालपाणिपाया (धारिणीवण्णओ) पएसिणा रन्ना सद्धिं अणुरत्ता अविरत्ता इट्ठे सद्दे रूवे जाव विहरइ। तस्स णं पएसिस्स रन्नो जेट्ठे पुत्ते सूरियकन्ताए देवीए अत्तए सूरियकन्ते नामं कुमारे होत्था सुकुमालपाणिपाए जाव पडिरूवे। से णं सूरियकन्ते कुमारे जुवराया वि होत्था, पएसिस्स रन्नो रज्जं च रट्ठं च बलं च वाहणं च कोसं च कोट्ठागारं च अन्तेउरं च जणवयं च सयमेव पच्चुवेक्खमाणे २ विहरइ॥

४. तस्स णं पएसिस्स रन्नो जेट्ठे भाउयवयंसए चित्ते नामं सारही होत्था अड्ढे जाव बहुजणस्स अपरिभूए सामदण्डभेयउवप्पयाणअत्थसत्थईहामइविसारए, उप्पत्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए बुद्धीए उववेए, पएसिस्स रन्नो बहूसु कज्जेसु य कारणेसु य कुडुम्बेसु य मन्तेसु य गुज्झेसु य रहस्सेसु य निच्छएसु य आपुच्छणिज्जे मेढी पमाणं आहारे आलम्बणं चक्खू मेढिभूए पमाणभूए आहारभूए आलम्बणभूए सव्वट्ठाणसव्वभूमियासु लद्धपच्चए विइण्णवियारे रज्जधुराचिन्तए यावि होत्था॥

५. ते णं काले णं ते णं समए णं कुणाला नामं जणवए होत्था, रिद्धत्थिमियसमिद्धे। तत्थ णं कुणालाए जणवए सावत्थी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा जाव पडिरूवा। तीसे णं सावत्थीए नयरीए बहिया उत्तरपुरत्थिमे दिसीभाए कोट्ठए नामं चेइए होत्था, पोराणे जाव पासादीए ४। तत्थ णं सावत्थीए नयरीए पएसिस्स रन्नो अन्तेवासी जियसत्तू नामं राया होत्था, महया हिमवन्त° जाव विहरइ। तए णं से पएसी राया अन्नया कयाइ महग्घं महरिहं विउलं रायारिहं पाहुडं सज्जावेइ। २ चित्तं सारहिं सद्दावेइ। २ एवं वयासी—"गच्छ णं, चित्ता, तुमं सावत्थिं नयरिं। जियसत्तुस्स रन्नो इमं महत्थं जाव पाहुडं उवणेहि। जाइं तत्थ रायकज्जाणि य रायकिच्चाणि य रायनीईओ य रायववहारा य ताइं जियसत्तुणा सद्धिं सयमेव पच्चुवेक्खमाणे विहराहि" त्ति कट्टु विसज्जिए॥

६. तए णं से चित्ते सारही पएसिणा रन्ना एवं वुत्ते समाणे हट्ठ जाव पडिसुणित्ता तं महत्थं जाव पाहुडं गेण्हइ। २ पएसिस्स रन्नो जाव पडिनिक्खमइ। २ सेयवियं नयरिं मज्झंमज्झेणं जेणेव सए गिहे तेणेव उवागच्छइ। २ तं महत्थं जाव पाहुडं ठवेइ। कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी—"खिप्पामेव, भो देवाणुप्पिया, सच्छत्तं जाव चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह जाव पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा तहेव पडिसुणित्ता खिप्पामेव सच्छत्तं जाव जुद्धसज्जं चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेन्ति, तमाणत्तियं पच्चप्पिणन्ति। तए णं से चित्ते सारही कोडुम्बियपुरिसाणं अन्तिए एयमट्ठं जाव °हियए ण्हाए कयबलिकम्मे कयकोउयमङ्गलपायच्छित्ते संनद्धबद्धवम्मियकवए [illegible]

विमलवरचिंधपट्टे गहियाउहपहरणे तं महत्थं जाव पाहुडं गेण्हइ । २ जेणेव चाउग्घण्टे आसरहे तेणेव उवागच्छइ । २ चाउग्घण्टं आसरहं दुरुहइ । २ बहूहिं पुरिसेहिं संनद्ध° जाव गहियाउहपहरणेहिं सद्धिं संपरिवुडे, सकोरिण्टमल्लदामेणं छत्तेणं धरिज्जमाणेणं २ महया भडचडगरपहकरविन्द-परिक्खित्ते साओ गिहाओ निग्गच्छइ । २ सेयवियं नयरिं मज्झंमज्झेणं निग्गच्छइ । २ सुहेहिं वासेहिं पायरासेहिं नाइ-विकिट्ठेहिं अन्तरावासेहिं वसमाणे २ केइयअद्धस्स जण-वयस्स मज्झंमज्झेण जेणेव कुणाला जणवए जेणेव सावत्थी नयरी तेणेव उवागच्छइ । २ सावत्थीए नयरीए मज्झं-मज्झेणं अणुपविसइ, २ जेणेव जियसत्तुस्स रन्नो गिहे, जेणेव बाहिरिया उवट्ठाणसाला, तेणेव उवागच्छइ । २ तुरए निगिण्हइ । २ रहं ठवेइ । २ रहाओ पच्चोरुहइ । तं महत्थं जाव पाहुडं गिण्हइ । २ जेणेव अब्भन्तरिया उवट्ठाणसाला जेणेव जियसत्तू राया तेणेव उवागच्छइ । २ जियसत्तुं रायं करयलपरिग्गहियं जाव कट्टु जएणं विजएणं वद्धावेइ । २ तं महत्थं जाव पाहुडं उवणेइ । तए णं से जियसत्तू राया चित्तस्स सारहिस्स तं महत्थं जाव पाहुडं पडिच्छइ । २ चित्तं सारहिं सक्कारेइ, २ संमाणेइ, २ पडिविसज्जेइ, रायमग्गमोगाढं च से आवासं दलयइ । तए णं से चित्ते सारही विसज्जिए समाणे जियसत्तुस्स रन्नो अन्तियाओ पडिनिक्खमइ । २ जेणेव बाहिरिया उवट्ठाणसाला जेणेव चाउग्घण्टे आसरहे तेणेव उवागच्छइ । २ चाउग्घण्टं आसरहं दुरुहइ । सावत्थिं नयरिं मज्झंमज्झेणं जेणेव रायमग्गमोगाढे आवासे तेणेव उवागच्छइ । २ तुरए निगिण्हइ, २ रहं ठवेइ, २ रहाओ पच्चोरुहइ, ण्हाए कयबलिकम्मे कयकोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइं मंगल्लाइं वत्थाइं पवर परिहिए, अप्पमहग्घा-

सरणालंकियसरीरे, जिमियभुत्तुत्तरागए वि य णं समाणे पुव्वावरण्हकालसमयंसि गन्धव्वेहि य नाडगेहि य उवनच्चिज्जमाणे २ उवगाइज्जमाणे २ उवलालिज्जमाणे २ इट्ठे सद्दफरिसरसरूवगन्धे पञ्चविहे माणुस्सए कामभोए पच्चणुभवमाणे विहरइ ॥

७. तेणं कालेणं तेणं समएणं पासावच्चिज्जे केसी नामं कुमारसमणे जाइसंपन्ने कुलसंपन्ने बलसंपन्ने रूवसंपन्ने विणयसंपन्ने नाणसंपन्ने दंसणसंपन्ने चारित्तसंपन्ने लज्जासंपन्ने लाघवसंपन्ने लज्जालाघवसंपन्ने ओयंसी तेयंसी वच्चंसी जसंसी, जियकोहे जियमाणे जियमाए जियलोहे जियनिद्दे जिइन्दिए जियपरीसहे, जीवियासमरणभयविप्पमुक्के, तवप्पहाणे गुणप्पहाणे करणप्पहाणे चरणप्पहाणे निग्गहप्पहाणे अज्जवप्पहाणे मद्दवप्पहाणे लाघवप्पहाणे खन्तिप्पहाणे मुत्तिप्पहाणे विज्जप्पहाणे मन्तप्पहाणे बम्भप्पहाणे नयप्पहाणे नियमप्पहाणे सोयप्पहाणे नाणप्पहाणे दंसणप्पहाणे चरित्तप्पहाणे चउद्दसपुव्वी, चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं विहरमाणे जेणेव सावत्थी नयरी जेणेव कोट्ठए चेइए तेणेव उवागच्छइ। २ सावत्थीए नयरीए बहिया कोट्ठए चेइए अहापडिरूवं उग्गहं उग्गिण्हइ। २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

८. तए णं सावत्थीए नयरीए सिंघाडगतिगचउक्कचच्चरचउम्मुहमहापहपहेसु महया जणसद्दे इ वा जणवूहे इ वा जणकलकले इ वा जणबोले इ वा जणउम्मी इ वा जणसंनिवाए इ वा जाव पज्जुवासइ। तए णं तस्स सारहिस्स तं महाजणसद्दं च जणकलकलं च सुणेत्ता य पासित्ता य

इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-"किं णं अज्ज सावत्थीए नयरीए इन्दमहे इ वा खन्दमहे इ वा रुद्दमहे इ वा मउन्दमहे इ वा नागमहे इ वा भूयमहे इ वा जक्खमहे इ वा थूभमहे इ वा चेइयमहे इ वा रुक्खमहे इ वा गिरिमहे इ वा दरिमहे इ वा अगडमहे इ वा नईमहे इ वा सागरमहे इ वा जं णं इमे बहवे उग्गा भोगा राइन्ना इक्खागा खत्तिया नाया कोरव्वा जाव इब्भा इब्भपुत्ता ण्हाया कय-बलिकम्मा (जहोववाइए जाव) अप्पेगइया हयगया जाव अप्पेगइया गयगया पायचारविहारेणं महया २ वन्दावन्द-एहिं निग्गच्छन्ति" एवं संपेहेइ। २ कञ्चुइज्जपुरिसं सद्दावेइ। २ एवं वयासी-"किं णं, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे बहवे उग्गा भोगा...निग्गच्छन्ति?" तए णं से कञ्चुइज्जपुरिसे केसिस्स कुमारसमणस्स आगमणगहियविणिच्छए चित्तं सारहिं करयलपरिग्गहियं जाव वद्धावेत्ता एवं वयासी-'नो खलु, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे बहवे जाव विन्दा-वेन्दएहिं निग्गच्छन्ति। एवं खलु, भो देवाणुप्पिया, पासा-वच्चिज्जे केसी नामं कुमारसमणे जाइसंपन्ने जाव दूइज्जमाणे इहमागए जाव विहरइ। तेणं अज्ज सावत्थीए नयरीए बहवे उग्गा जाव इब्भा इब्भपुत्ता अप्पेगइया वन्दणवत्तियाए जाव महया वन्दावन्दएहिं निग्गच्छन्ति" ॥

२. तए णं से चित्ते सारही कञ्चुइज्जपुरिसस्स अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° जाव °हियए कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी-"खिप्पामेव, भो देवाणुप्पिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह" जाव सच्छत्तं उव-ट्ठवेन्ति। तए णं से चित्ते सारही ण्हाए कयबलिकम्मे कय-

कोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइ मङ्गल्लाइ वत्थाइ पवर परिहिए अप्पमहग्घाभरणालंकियसरीरे जेणेव चाउग्घण्टे आसरहे तेणेव उवागच्छइ। २ चाउग्घण्टं आसरहं दुरुहइ। २ सकोरिण्टमल्लदामेणं छत्तेणं धरिज्जमाणेणं महया भड-चडगरेण...विन्दपरिक्खित्ते सावत्थीनयरीए मज्झंमज्झेणं निग्गच्छइ। २ जेणेव कोट्ठए चेइए, जेणेव केसी कुमार-समणे तेणेव उवागच्छइ। २ केसिकुमारसमणस्स अदूर-सामन्ते तुरए निगिण्हइ, रहं ठवेइ य। २ रहाओ पच्चोरुहइ, २ जेणेव केसी कुमारसमणे तेणेव उवागच्छइ। केसिं कुमार-समणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ। २ वन्दइ नमं-सइ। २ नच्चासन्ने नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहे पञ्जलिउडे विणएणं पज्जुवासइ। तए णं से केसी कुमार-समणे चित्तस्स सारहिस्स तीसे महइमहालियाए महच्च-परिसाए चाउज्जामं धम्मं परिकहेइ। तं जहा-सव्वाओ पाणाइवायाओ वेरमणं, सव्वाओ मुसावायाओ वेरमणं, सव्वाओ अदिन्नादाणाओ वेरमणं, सव्वाओ बहिद्धादाणाओ वेरमणं। तए णं सा महइमहालिया महच्चपरिसा केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया। तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठ जाव °हियए उट्ठाए उट्ठेइ। २ केसिं कुमारसमणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ। २ वन्दइ नमंसइ। २ एवं वयासी-"सद्दहामि णं, भन्ते, निग्गन्थं पावयणं। पत्ति-यामि णं, भन्ते, निग्गन्थं पावयणं। रोएमि णं, भन्ते, निग्ग-न्थं पावयणं। अब्भुट्ठेमि णं, भन्ते, निग्गन्थं पावयणं। एवमेयं, भन्ते, निग्गन्थं पावयणं। तहमेयं, भन्ते, निग्गन्थं पावयणं। अवितहमेयं, भन्ते, निग्गन्थं पावयणं। असंदिद्धमेयं, भन्ते,

निग्गन्थं पावयणं । सच्चे णं एसमट्ठे ज णं तुब्भे वयह" त्ति कट्टु वन्दइ नमंसइ । २ एवं वयासी–" जहा णं देवाणुप्पियाणं अन्तिए बहवे उग्गा भोगा जाव इब्भा इब्भपुत्ता चिच्चा हिरण्णं चिच्चा सुवण्णं, एवं धनं धण्णं बलं वाहणं कोसं कोट्ठागारं पुरं अन्तेउरं, चिच्चा विउलं धणकणगरयण-मणिमोत्तियसंखसिलप्पवालसन्तसारसावएज्जं विच्छड्डइत्ता विगोवइत्ता दाणं दाइयाणं परिभाइत्ता मुण्डा भवित्ता अगाराओ अणगारियं पव्वयन्ति, नो खलु अहं ता संचाएमि चिच्चा हिरण्णं, तं चेव जाव, पव्वइत्तए । अहं णं देवाणुप्पियाणं अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं गिहिधम्मं...पडिवज्जित्तए" । "अहासुहं, देवाणुप्पिया, मा पडिबन्धं करेहि" । तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए पञ्चाणुव्वइयं जाव गिहिधम्मं उवसंपज्जित्ताणं विहरइ । तए णं से चित्ते सारही केसिं कुमारसमणं वन्दइ नमंसइ । २ जेणेव चाउग्घण्टे आसरहे तेणेव पहारेत्थ गमणाए । चाउग्घण्टं आसरहं दुरूहइ । २ जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ॥

१०. तए णं से चित्ते सारही समणोवासए जाए अहिगयजीवाजीवे उवलद्धपुण्णपावे आसवसंवरनिज्जरकिरियाहिगरणबन्धमोक्खकुसले असहिज्जे देवासुरनागसुवण्णरक्खसकिंनरकिंपुरिसगरुलगन्धव्वमहोरगाईहिं देवगणेहिं निग्गन्थाओ पावयणाओ अणइक्कमणिज्जे, निग्गन्थे पावयणे निस्संकिए निक्कंखिए निव्वितिगिच्छे लद्धट्ठे गहियट्ठे पुच्छियट्ठे अहिगयट्ठे विणिच्छियट्ठे अट्ठिमिञ्जपेमाणुरागरत्ते अयमाउसो निग्गन्थे पावयणे अट्ठे अयं परमट्ठे सेसे अणट्ठे, ऊसियफलिहे अवंगुयदुवारे चियत्तन्तेउरघरप्पवेसे चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु पडिपुण्णं पोसहं सम्मं अणुपाले-

माणे समणे निग्गन्थे फासुएसणिज्जेणं असणपाणखाइम-साइमेणं पीढफलगसेज्जासंथारेणं वत्थपडिग्गहकम्बलपाय-पुन्छणेणं ओसहभेसज्जेणं पडिलाभेमाणे २ बहूहिं सीलव्वय-गुणवेरमणपच्चक्खाणपोसहोववासेहिं य अप्पाणं भावेमाणे जाइं तत्थ रायकज्जाणि य जाव रायववहाराणि य ताइं जियसत्तुणा रन्ना सद्धिं सयमेव पच्चवेक्खमाणे २ विहरइ॥

११. तए णं से जियसत्तुराया अन्नया कयाइं महत्थं जाव पाहुडं सज्जेइ । २ चित्तं सारहिं सद्दावेइ । २ एवं वयासी—"गच्छाहि णं तुमं, चित्ता, सेयवियं नयरिं। पएसिस्स रन्नो इमं महत्थं जाव पाहुडं उवणेहि । मम पाउग्गं च णं जहाभणियं अवितहमसंदिद्धं वयणं विन्नवेहि" त्ति कट्टु विसज्जिए ॥ तए णं से चित्ते सारही जियसत्तुणा रन्ना विसज्जिए समाणे तं महत्थं जाव गिण्हइ । जाव जियसत्तुस्स रन्नो अन्तियाओ पडिनिक्खमइ । २ सावत्थीनयरीए मज्झंमज्झेणं निग्गच्छइ । २ जेणेव रायमग्गमोगाढे आवासे तेणेव उवागच्छइ । २ तं महत्थं जाव ठवेइ । ण्हाए जाव °सरीरे सकोरेण्ट...महया . पायचारविहारेणं महया पुरिसवग्गुरापरिक्खित्ते रायमग्गमोगाढाओ आवासाओ निग्गच्छइ । २ सावत्थीनयरीए मज्झंमज्झेणं निग्गच्छइ । २ जेणेव कोट्ठए चेइए जेणेव केसीकुमारसमणे तेणेव उवागच्छइ । २ केसिकुमारसमणस्स अन्तिए धम्मं सोच्चा जाव हट्ठ°... जाव एवं वयासी—"एवं खलु अहं, भन्ते, जियसत्तुणा रन्ना पएसिस्स रन्नो इमं महत्थं जाव उवणेहि त्ति कट्टु विसज्जिए । तं गच्छामि णं अहं, भन्ते, सेयवियं नयरिं । पासादीया णं, भन्ते, सेयविया नयरी । दरिसणिज्जा णं, भन्ते, सेयविया नयरी । अभिरूवा णं, भन्ते, सेयविया नयरी । पडिरूवा णं, भन्ते, सेयविया नयरी । समोसरह

णं, भन्ते सेयवियं नयरिं"। तए णं से केसी कुमारसमणे चित्तेणं सारहिणा एवं वुत्ते समाणे चित्तस्स सारहिस्स एयमट्ठं नो आढाइ नो परिजाणाइ, तुसिणीए संचिट्ठइ। तए णं से चित्ते सारही केसिं कुमारसमणं दोच्चं पि तच्चं पि एवं वयासी—"एवं खलु अहं, भन्ते, जियसत्तुणा रन्ना पएसिस्स रन्नो इमं महत्थं जाव विसज्जिए. तं चेव जाव, समोसरह णं, भन्ते, तुब्भे सेयवियं नयरिं"। तए णं केसी कुमारसमणे चित्तेणं सारहिणा दोच्चं पि तच्चं पि एवं वुत्ते समाणे चित्तं सारहिं एवं वयासी—"चित्ता, से जहानामए वणसण्डे सिया किण्हे किण्होभासे जाव पडिरूवे। से नूणं, चित्ता, से वणसण्डे बहूणं दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं अभिगमणिज्जे?" "हन्ता अभिगमणिज्जे।" "तंसि च णं, चित्ता, वणसण्डंसि बहवे भिलुंगा नाम पावसउणा परिवसन्ति जे णं तेसिं बहूणं दुपयचउप्पयपसुपक्खिसिरीसिवाणं ठियाणं चेव मंससोणियं आहारेन्ति। से नूणं, चित्ता, से वणसण्डे तेसिं णं बहूणं दुपय° जाव °सिरीसिवाणं अभिगमणिज्जे?" "नो"-ति। "कम्हा णं?" "भन्ते, सोवसग्गे"। "एवामेव, चित्ता, तुब्भं पि सेयवियाए नयरीए पएसी नाम राया परिवसइ अहम्मिए जाव नो सम्मं करभरवित्तिं पवत्तेइ। तं कहं णं अहं, चित्ता, सेयवियाए नयरीए समोसरिस्सामि?" तए णं से चित्ते सारही केसिं कुमारसमणं एवं वयासी—"किं णं, भन्ते, तुब्भं पएसिणा रन्ना कायव्वं? अत्थि णं, भन्ते, सेयवियाए नयरीए अन्ने बहवे ईसरतलवर° जाव °सत्थवाहप्पभिइओ जे णं देवाणुप्पियं वन्दिस्सन्ति जाव पज्जुवासिस्सन्ति, विउलं असणं पाणं खाइमं साइमं पडिलाभेस्सन्ति, पाडिहारिएण पीढफलगसेज्जासंथारेणं

उवनिमन्तिस्सन्ति"। तए णं से केसी कुमारसमणे चित्त सारहिं एवं वयासी—"अवि याइ, चित्ता, समोसरिस्सामो"॥

१२ तए णं से चित्ते सारही केसिं कुमारसमणं वन्दइ नमंसइ। २ केसिस्स कुमारसमणस्स अन्तियाओ कोट्ठयाओ चेइयाओ पडिनिक्खमइ। २ जेणेव रायमग्गमोगाढे आवासे तेणेव उवागच्छइ। २ कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी—"खिप्पामेव, भो देवाणुप्पिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह"। जहा सेयवियाए नयरीए निग्गच्छइ तहेव जाव वसमाणे २ कुणालाजणवयस्स मज्झमज्झेणं जेणेव केइयअद्धे जेणेव सेयविया नयरी जेणेव मियवणे उज्जाणे तेणेव उवागच्छइ। २ उज्जाणपालए सद्दावेइ। २ एवं वयासी—"जया णं, देवाणुप्पिया, पासावच्चिज्जे केसी नाम कुमारसमणे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा, तया णं तुब्भे, देवाणुप्पिया, केसिं कुमारसमणं वन्दिज्जाह नमंसिज्जाह। २ अहापडिरूवं उग्गहं अणुजाणेज्जाह। पाडिहारिएणं पीढफलग जाव उवनिमन्तेज्जाह। एयमाणत्तियं खिप्पामेव पच्चप्पिणेज्जाह"। तए णं ते उज्जाणपालगा चित्तेण सारहिणा एवं वुत्ता समाणा हट्ठतुट्ठ जाव हियया करयलपरिग्गहियं जाव एवं वयासी—"तह" त्ति। आणाए विणएणं वयणं पडिसुणन्ति॥

१३. तए णं से चित्ते सारही जेणेव सेयविया नयरी तेणेव उवागच्छइ। २ सेयवियं नयरिं मज्झंमज्झेणं अणुपविसइ। २ जेणेव पएसिस्स रन्नो गिहे, जेणेव बाहिरिया उवट्ठाणसाला, तेणेव उवागच्छइ। २ तुरए निगिण्हइ, २ रहं ठवेइ, २ रहाओ पच्चोरुहइ, २ तं महत्थं जाव गेण्हइ

२ जेणेव पएसी राया तेणेव उवागच्छइ । २ पएसिं रायं करयल° जाव वद्धावेत्ता तं महत्थं जाव उवणेइ । तए णं से पएसी राया चित्तस्स सारहिस्स तं महत्थं जाव पडिच्छइ । २ चित्तं सारहिं सक्कारेइ, २ संमाणेइ, २ पडिविसज्जेइ । तए णं से चित्ते सारही पएसिणा रन्ना विसज्जिए समाणे हट्ठ° जाव °हियए पएसिस्स रन्नो अन्तियाओ पडिनिक्खमइ । २ जेणेव चाउग्घण्टे आसरहे तेणेव उवागच्छइ । २ चाउग्घण्टं आसरहं दुरूहइ । २ तुरए निगिण्हइ । २ रहं ठवेइ । २ रहाओ पच्चोरुहइ । २ ण्हाए जाव उप्पिं पासायवरगए फुट्टमाणेहिं मुइङ्गमत्थएहिं वत्तीसइबद्धएहिं नाडएहिं वरतरुणीसंपउत्तेहिं उवनच्चिज्जमाणे २ उवगाइज्जमाणे २ उवलालिज्जमाणे २ इट्ठे सद्दफरिस° जाव विहरइ ॥

१४. तए णं केसी कुमारसमणे अन्नया कयाइ पाडिहारियं पीढफलगसेज्जासंथारगं पच्चप्पिणइ । २ सावत्थीओ नयरीओ कोट्ठगाओ चेइयाओ पडिनिक्खमइ । २ पञ्चहिं अणगारसएहिं जाव विहरमाणे जेणेव केइयअद्धे जणवए जेणेव सेयविया नयरी जेणेव मियवणे उज्जाणे तेणेव उवागच्छइ । २ अहापडिरूवं उग्गहं उगिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

१५. तए णं सेयवियाए नयरीए सिंघाडग...महया जणसद्दे इ वा...परिसा निग्गच्छइ । तए णं ते उज्जाणपालगा इमीसे कहाए लद्धट्ठा समाणा हट्ठतुट्ठ° जाव °हियया जेणेव केसी कुमारसमणे तेणेव उवागच्छन्ति । २ केसिं कुमारसमणं वन्दन्ति नमंसन्ति । २ अहापडिरूवं उग्गहं अणुजाणन्ति । पाडिहारियणं जाव संथारएणं उवनिमन्तेन्ति, नामं

गोयं पुच्छन्ति । २ ओधारेन्ति । २ एगन्तं अवक्कमन्ति । २ अन्नमन्नं एवं वयासी-" जस्स णं नामगोयस्स वि सवणयाए हट्ठतुट्ठ° जाव °हियए भवइ से णं एस केसी कुमारसमणे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागए इह संपत्ते इह समोसढे । इहेव सेयवियाए नयरीए अहापडिरूवं जाव विहरइ । तं गच्छामो, णं, देवाणुप्पिया, चित्तस्स सारहिस्स एयमट्ठं पियं निवेएमो, पियं से भवउ " । अन्नमन्नस्स अन्तिए एयमट्ठं पडिसुणन्ति । जेणेव सेयविया नयरी जेणेव चित्तस्स सारहिस्स गिहे जेणेव चित्ते सारही तेणेव उवागच्छन्ति । २ चित्तं सारहिं करयल° जाव वद्धावेन्ति, २ एवं वयासी-" जस्स णं, देवाणुप्पिया, दंसणं कंखन्ति जाव अभिलसन्ति, जस्स णं नामगोयस्स वि सवणयाए हट्ठ° जाव भवइ, से णं अयं केसी कुमारसमणे पुव्वाणुपुव्विं चरमाणे...समोसढे जाव विहरइ " ।

१६. तए णं से चित्ते सारही तेसिं उज्जाणपालगाणं अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° जाव आसणाओ अब्भुट्ठेइ, पायपीढाओ पच्चोरुहइ । २ पाउयाओ ओमुयइ । २ एगसाडियं उत्तरासङ्गं करेइ । अञ्जलिमउलियग्गहत्थे केसिकुमारसमणाभिमुहे सत्तट्ठ पयाइं अणुगच्छइ । २ करयलपरिग्गहियं सिरसावत्तं मत्थए अञ्जलिं कट्टु एवं वयासी- "नमोत्थु णं अरहन्ताणं जाव संपत्ताणं । नमोत्थु णं केसिस्स कुमारसमणस्स मम [illegible]
वन्दामि णं भगवन्तं [illegible]
वन्दइ नमंसइ । ते[illegible]
कारेणं सक्कारेइ संमाणेइ, विउलं जीवियारिहं पीइदाणं दलयइ । २ पडिविसज्जेइ । २ कोडुम्बियपुरिसे सद्दावेइ । २

एवं वयासी—"खिप्पामेव, भो देवाणुप्पिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह जाव पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा जाव खिप्पामेव सच्छत्तं सज्झयं जाव उवट्ठवित्ता तमाणत्तियं पच्चप्पिणन्ति। तए णं से चित्ते सारही कोडुम्बियपुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° जाव °हियए ण्हाए कयबलिकम्मे जाव °सरीरे जेणेव चाउग्घण्टे जाव दुरुहित्ता सकोरण्ट...महया भडचडगरेणं, तं चेव जाव, पज्जुवासइ धम्मकहाए जाव॥

१७. तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ° उट्ठाए तहेव एवं वयासी—"एवं खलु, भन्ते, अम्हं पएसी राया अधम्मिए जाव सयस्स वि णं जणवयस्स नो सम्मं करभरवित्तिं पवत्तेइ। तं जइ णं, देवाणुप्पिया, पएसिस्स रन्नो धम्ममाइक्खेज्जा बहुगुणतरं खलु होज्जा पएसिस्स रन्नो तेसिं च बहूणं दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं तेसिं च बहूणं समणमाहणभिक्खुयाणं। तं जइ णं, देवाणुप्पिया,...पएसिस्स बहुगुणतरं होज्जा सयस्स वि य णं जणवयस्स"॥

१८. तए णं केसी कुमारसमणे चित्तं सारहिं एवं वयासी—"एवं खलु चउहिं ठाणेहिं, चित्ता, जीवा केवलिपन्नत्तं धम्मं नो लभेज्जा सवणयाए। तं जहा—आरामगयं वा उज्जाणगयं वा समणं वा माहणं वा नो अभिगच्छइ नो वन्दइ नो नमंसइ नो सक्कारेइ नो संमाणेइ नो कल्लाणं मङ्गलं देवयं चेइयं पज्जुवासेइ, नो अट्ठाइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छइ, एएणं ठाणेणं, चित्ता, जीवा केवलिपन्नत्तं धम्मं नो लभन्ति सवणयाए १। उवस्सयगयं समणं वा, तं चेव जाव, एएण वि ठाणेणं, चित्ता, जीवा केवलिपन्नत्तं धम्मं नो लभन्ति सवणयाए २। गोयरग्गगयं समणं वा

माहणं वा जाव नो पज्जुवासइ, नो विउलेणं असणपाणखाइमसाइमेणं पडिलाभेइ, नो अट्ठाइं जाव पुच्छइ, एएणं ठाणेणं, चित्ता, केवलिपन्नत्तं धम्मं नो लभइ सवणयाए ३। जत्थ वि य णं समणेण वा माहणेण वा सद्धिं अभिसमागच्छइ, तत्थ वि य णं हत्थेण वा वत्थेण वा छत्तेण वा अप्पाणं आवरित्ता चिट्ठइ, नो अट्ठाइं जाव पुच्छइ, एएण वि ठाणेणं चित्ता, जीवे केवलिपन्नत्तं धम्मं नो लभइ सवणयाए ४। एएहिं णं, चित्ता, चउहिं ठाणेहिं जीवे नो लभइ केवलिपन्नत्तं धम्मं सवणयाए ॥ चउहिं ठाणेहिं, चित्ता, जीवे केवलीपन्नत्तं धम्मं लभइ सवणयाए। तं जहा—आरामगयं वा उज्जाणगयं वा समणं वा माहणं वा वन्दइ नमंसइ जाव पज्जुवासइ अट्ठाइं जाव पुच्छइ, एएण वि जाव लभइ सवणयाए। एवं उवस्सयगयं गोयरग्गगयं समणं वा जाव पज्जुवासइ विउलेणं जाव पडिलाभेइ अट्ठाइं जाव पुच्छइ, एएण वि... । जत्थ वि य णं समणेण वा... अभिसमागच्छइ तत्थ वि य णं नो हत्थेण वा जाव आवरेत्ताणं चिट्ठइ, एएण वि ठाणेणं, चित्ता, जीवे केवलिपन्नत्तं धम्मं लभइ सवणयाए। तुज्झं च णं, चित्ता, पएसी राया आरामगयं वा तं चेव सव्वं भाणियव्वं आइल्लएणं गमएणं जाव, अप्पाणं आवरेत्ता चिट्ठइ। तं कहं णं, चित्ता, पएसिस्स रन्नो धम्ममाइक्खिस्सामो ?" तए णं से चित्ते सारही केसिं कुमारसमणं एवं वयासी—"एवं खलु, भन्ते, अन्नया कयाइ कम्बोएहिं चत्तारि आसा उवणयं उवणीया। ते मए पएसिस्स रन्नो अन्नया चेव उवणेया। तं एएणं खलु, भन्ते, कारणेणं अहं पएसिं रायं देवाणुप्पियाणं अन्तिए हव्वमाणेस्सामो। तं मा णं, देवाणुप्पिया, तुब्भे पएसिस्स रन्नो धम्ममाइक्खमाणा गिलाएज्जाह। अगिलाए णं, भन्ते, तुब्भे पएसि-

स्स रन्नो धम्ममाइक्खेज्जाह" । तए णं से केसी कुमारसमणे चित्तं सारहिं एवं वयासी—"अवि याइ, चित्ता, जाणिस्सामो" ॥ तए णं से चित्ते सारही केसिं कुमारसमणं वन्दइ नमंसइ । २ जेणेव चाउग्घण्टे आसरहे तेणेव उवागच्छइ, २ चाउग्घण्टं आसरहं दुरुहइ, जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ॥

१०. तए णं से चित्ते सारही कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियम्मि अहापण्डुरे पभाए कयनियमावस्सए सहस्सरस्सिम्मि दिणयरे तेयसा जलन्ते साओ गिहाओ निग्गच्छइ । २ जेणेव पएसिस्स रन्नो गिहे जेणेव पएसी राया, तेणेव उवागच्छइ । २ पएसिं रायं करयल° जाव कट्टु जएणं विजएणं वद्धावेइ । २ एवं वयासी—"एवं खलु देवाणुप्पियाणं कम्बोएहिं चत्तारि आसा उवणयं उवणीया । ते य मए देवाणुप्पियाणं अन्नया चेव विणइया । तं एह णं, सामी, ते आसे चिट्ठं पासह" । तए णं से पएसी राया चित्तं सारहिं एवं वयासी—"गच्छाहि णं तुमं चित्ता । तेहिं चेव चउहिं आसेहिं आसरहं जुत्तामेव उवट्ठवेहि. २ जाव पच्चप्पिणाहि" । तए णं से चित्ते सारही पएसिणा एवं वुत्ते समाणे हट्ठतुट्ठ° जाव °हियए उवट्ठवेइ, २ एयमाणत्तियं पच्चप्पिणइ । तए णं से पएसी राया चित्तस्स सारहिस्स अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ° जाव अप्पमहग्घाभरणालंकियसरीरे साओ गिहाओ निग्गच्छइ । २ जेणामेव चाउग्घण्टे आसरहे तेणामेव उवागच्छइ, २ चाउग्घण्टं आसरहं दुरुहइ । सेयवियाए नयरीए मज्झंमज्झेणं निग्गच्छइ । तए णं से चित्ते सारही तं रहं णेगाइं जोयणाइं उब्भामेइ । तए णं से पएसी राया उण्हेण य तण्हाए य रहवाएणं परिकिलन्ते समाणे

चित्तं सारहिं एवं वयासी-" चित्ता, परिकिलन्ते मे सरीरे, परावत्तेहि रहं"। तए णं से चित्ते सारही रहं परावत्तेइ, २ जेणेव मियवणे उज्जाणे तेणेव उवागच्छइ। २ पएसिं रायं एवं वयासी-"एस णं, सामी, मियवणे उज्जाणे, एत्थं णं आसाणं समं किलामं सम्मं पवीणेमो"। तए णं से पएसी राया चित्तं सारहिं एवं वयासी-"एवं होउ, चित्ता"। तए णं से चित्ते सारही जेणेव मियवणे उज्जाणे जेणेव केसिस्स कुमारसमणस्स अदूरसामन्ते तेणेव उवागच्छइ। २ तुरए निगिण्हेइ, २ रहं ठवेइ। २ रहाओ पच्चोरुहइ, २ तुरए मोएइ, २ पएसिं रायं एवं वयासी-"एह णं, सामी, आसाणं समं किलामं पवीणेमो"। तए णं से पएसी रहाओ पच्चोरुहइ। चित्तेण सारहिणा सद्धिं, आसाणं समं किलामं सम्मं पवीणेमाणे पासइ जत्थ केसी कुमारसमणे महइमहालियाए महच्चपरिसाए मज्झगए महया २ सद्देणं धम्ममाइक्खमाणं। पासित्ता इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था—"जड्डा खलु भो जड्डं पज्जुवासन्ति, मुण्डा खलु भो मुण्डं पज्जुवासन्ति, मूढा खलु भो मूढं पज्जुवासन्ति, अपण्डिया खलु भो अपण्डियं पज्जुवासन्ति, निव्विन्नाणा खलु भो निव्विन्नाणं पज्जुवासन्ति। से केस णं एस पुरिसे जड्डे मुण्डे मूढे अपण्डिए निव्विन्नाणे सिरीए हिरीए उवगए उत्तप्पसरीरे। एस णं पुरिसे किमाहारमाहारेइ किं परिणामेइ किं खाइ किं पियइ किं दलइ, किं पयच्छइ, जे णं एमहालियाए मणुस्सपरिसाए मज्झगए महया २ सद्देणं बुयाए?" एवं संपेहेइ, २ चित्तं सारहिं एवं वयासी-"चित्ता, जड्डा खलु भो जड्डं पज्जुवासन्ति जाव बुयाए। साए वि य णं उज्जाणभूमीए नो संचाएमि सम्मं पकामं पवियरित्तए"। तए णं से चित्ते सारही पएसीरायं

एवं वयासी-"एस णं, सामी, पासावच्चिज्जे केसी नामं कुमारसमणे जाइसंपन्ने जाव चउनाणोवगए आहोहिए अन्नजीवी।" तए णं से पएसी राया चित्तं सारहिं एवं वयासी-"आहोहियं णं वयासि, चित्ता, अन्नजीवियं च णं वयासि चित्ता?" "हन्ता सामी, आहोहियं णं वयामि अन्नजीवियं च णं वयामि"। "अभिगमणिज्जे णं, चित्ता, अह एस पुरिसे?" "हन्ता सामी, अभिगमणिज्जे"। "अभिगच्छामो णं, चित्ता, अम्हे एयं पुरिसं"? "हन्ता सामी, अभिगच्छामो"॥

२०. तए णं से पएसी राया चित्तेण सारहिणा सद्धिं जेणेव केसी कुमारसमणे तेणेव उवागच्छइ। २ केसिस्स कुमारसमणस्स अदूरसामन्ते ठिच्चा एवं वयासी—"तुब्भे णं भन्ते आहोहिया अन्नजीविया?" तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी-"पएसी, से जहानामए अङ्कवाणिया इ वा संखवाणिया इ वा दन्तवाणिया इ वा सुंकं भंसिउकामा नो सम्मं पन्थं पुच्छइ, एवामेव, पएसी, तुब्भे वि विणयं भंसेउकामो नो सम्मं पुच्छसि। से नूणं तव, पएसी, ममं पासित्ता अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था—'जड्डा खलु भो जड्डं पज्जुवासन्ति, जाव पवियरित्तए'। से नूणं, पएसी, अट्ठे समट्ठे?" "हन्ता अत्थि"॥ तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी-"से केणट्ठेण, भन्ते, तुज्झं नाणे वा दंसणे वा जेणं तुज्झे मम एयारूवं अज्झत्थियं जाव संकप्पं समुप्पन्नं जाणह पासह?" तए णं से केसी कुमारसमणे पएसिं रायं एवं वयासी-"एवं खलु, पएसी, अम्हं समणाणं निग्गन्थाणं पञ्चविहे नाणे पन्नत्ते। तं जहा-आभिनिबोहियनाणे सुयनाणे ओहिनाणे मणपज्जवनाणे केवलनाणे। से

किं तं आभिनिवोहियनाणे ? आभिनिवोहियनाणे चउव्विहे पन्नत्ते, तं जहा—उग्गहो ईहा अवाए धारणा । से किं तं उग्गहे ? उग्गहे दुविहे पन्नत्ते, जहा नन्दीए, जाव से तं आभिनिवोहियनाणे । से किं तं सुयनाणे ? सुयनाणे दुविहे पन्नत्ते । तं जहा-अङ्गपविट्ठं च अङ्गबाहिरं च, सव्वं भाणियव्वं जाव दिट्ठिवाओ । ओहिनाणं भवपच्चइयं खओवसमियं जहा नन्दीए । मणपज्जवनाणे दुविहे पन्नत्ते । तं जहा-उज्जुमई य विउलमई य । तहेव केवलनाणं सव्वं भाणियव्वं । तत्थ णं जे से आभिनिवोहियनाणे से णं ममं अत्थि । तत्थ णं जे से सुयनाणे से वि य ममं अत्थि । तत्थ णं जे से ओहिनाणे से वि य ममं अत्थि । तत्थ णं जे से मणपज्जवनाणे से वि य ममं अत्थि । तत्थ णं जे से केवलनाणे से णं ममं नत्थि । से णं अरिहन्ताणं भगवन्ताणं । इच्चेएणं, पएसी, अहं तव चउविहेणं छउमत्थेणं इमेयारूवं अज्झत्थियं जाव समुप्पन्नं जाणामि पासामि "॥

२१. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—" अहं णं, भन्ते, इहं उवविसामि ?" " पएसी, एयाए उज्जाणभूमीए तुमं सि चेव जाणए " । तए णं से पएसी राया चित्तेणं सारहिणा सद्धिं केसिस्स कुमारसमणस्स अदूरसामन्ते उवविसइ । २ केसिं कुमारसमणं एवं वयासी—" तुब्भे णं, भन्ते, समणाणं निग्गन्थाण एसा सन्ना एसा पइन्ना एसा दिट्ठी एसा रुई एस हेऊ एस उवएसे एस संकप्पे एसा तुला एस माणे एस पमाणे एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं ?" तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—" पएसी, अम्हं समणाणं निग्गन्थाणं एसा सन्ना जाव एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं

सरीरं"। तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—"जइ णं, भन्ते, तुब्भं समणाणं निग्गन्थाणं एसा सन्ना जाव समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं। एवं खलु ममं अज्जए होत्था, इहेव जम्बुद्दीवे दीवे सेयवियाए नयरीए अधम्मिए जाव सयस्स वि य णं जणवयस्स नो सम्मं करभरवित्तिं पवत्तेइ। से णं तुब्भं वत्तव्वयाए सुबहुं पावं कम्मं कलिकलुसं समज्जिणित्ता कालमासे कालं किच्चा अन्नयरेसु नरएसु नेरइयत्ताए उववन्ने। तस्स णं अज्जगस्स अहं नत्तुए होत्था इट्ठे कन्ते पिए मणुन्ने थेज्जे वेसासिए संमए बहुमए अणुमए रयणकरण्डगसमाणे जीविउस्सविए हिययनन्दिजणणे उम्बरपुप्फं पिव दुल्लभे सवणयाए, किमङ्ग पुण पासणयाए। तं जइ णं से अज्जए ममं आगन्तुं वएज्जा-'एवं खलु, नत्तुया, अहं तव अज्जए होत्था, इहेव सेयवियाए नयरीए अधम्मिए जाव नो सम्म करभरवित्तिं पवत्तेमि। तए णं अहं सुबहुं पावं कम्मं कलिकलुसं समज्जिणित्ता नरएसु उववन्ने। तं मा णं, नत्तुया, तुमं पि भवाहि अधम्मिए जाव नो सम्मं करभरवित्तिं पवत्तेहि। मा णं तुमं पि एवं चेव सुबहुं पावकम्मं जाव उववज्जिहिसि'। तं जइ णं से अज्जए ममं आगन्तुं एवं वएज्जा तो णं अहं सद्दहेज्जा पत्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं। जम्हा णं से अज्जए ममं आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया मम पइन्ना, समणाउसो, जहा तं जीवो तं सरीरं"॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—"अत्थि णं, पएसी, तव सूरियकन्ता नामं देवी?" "हन्ता अत्थि"। "जइ णं तुमं, पएसी, तं सूरियकन्तं देविं ण्हायं कयबलिकम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभूसियं

केणइ पुरिसेणं जाव सव्वालंकारविभूसियं सद्धिं इट्ठे सद्-
फरिसरसरूवगन्धे पञ्चविहे माणुस्सए कामभोगे पच्चणु-
भवमाणिं पासिज्जसि, तस्स णं तुमं, पएसी, पुरिसस्स कं
डण्डं निव्वत्तेज्जासि?" "अहं, णं, भन्ते, तं पुरिसं हत्थ-
च्छिन्नगं वा पायच्छिन्नगं वा सूलाइयं वा सूलभिन्नगं वा
एगाहच्चं कूडाहच्चं जीवियाओ ववरोवएज्जा"। "अह णं,
पएसी, से पुरिसे तुमं एवं वएज्जा—'मा ताव मे, सामी,
मुहुत्तगं हत्थच्छिन्नगं जाव जीवियाओ ववरोवेहि जाव
तावाहं मित्तनाइनियगसयणसंबन्धिपरिजणं एवं वयामि—
'एवं खलु, देवाणुप्पिया, पावाइं कम्माइं समायरित्ता इमेयारूवे
आवइं पाविज्जामि, तं मा णं, देवाणुप्पिया, तुब्भे वि केइ
पावाइं कम्माइं समायरउ, मा णं से वि एवं चेव आवइं
पाविज्जिहिइ जहा णं अहं'। तस्स णं तुमं, पएसी, पुरि-
सस्स खणमवि एयमट्ठं पडिसुणेज्जासि?" "नो इणट्ठे
समट्ठे।" "जम्हा णं?" "भन्ते, अवराही णं से पुरिसे"।'
'एवामेव, पएसी, तव वि अज्जए होत्था इहेव सेयवियाए
नयरीए अधम्मिए जाव नो सम्मं करभरवित्तिं पवत्तेइ। से
णं अम्ह वत्तव्वयाए सुबहुं जाव उववन्नो। तस्स णं अज्ज-
गस्स तुमं नत्तुए होत्था इट्ठे कन्ते जाव पासणयाए। से णं
इच्छइ माणुसं लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ
हव्वमागच्छित्तए। चउहिं ठाणेहिं, पएसी, अहुणोववन्नए
नरएसु नेरइए इच्छइ माणुसं लोगं हव्वमागच्छित्तए, नो
चेव णं संचाएइ: अहुणोववन्नए नरए नेरइए। से णं तत्थ
महब्भूयं वेयणं वेयमाणे इच्छेज्जा माणुसं लोगं हव्वं ..नो
चेव णं संचाएइ...१। अहुणोववन्नए नरए नेरइए नरय-
पालेहिं भुज्जो २ समहिट्ठिज्जमाणे इच्छइ माणुसं लोगं हव्व-
मागच्छित्तए नो चेव णं संचाएइ २। अहुणोववन्नए नरएसु

नेरइए निरयवेयणिज्जंसि कम्मंसि अक्खीणंसि अवेइयंसि अनिज्जिण्णंसि इच्छइ माणुसं लोगं...नो चेव णं संचाएइ ३। एवं नेरइए निरयाउयंसि कम्मंसि अक्खीणंसि अवेइयंसि अनिज्जिण्णंसि इच्छइ माणुसं लोगं ..नो चेव णं संचाएइ हव्वमागच्छित्तए ४। इच्चेएहिं चउहिं ठाणेहिं, पएसी, अहुणोववन्ने नरएसु नेरइए इच्छइ माणुसं लोगं.. नो चेव णं संचाएइ हव्वमागच्छित्तए। तं सद्दहाहि णं, पएसी, जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं" ॥ १॥

'२२. तए णं से पएसी राया केसिकुमारसमणं एवं वयासी–" अत्थि णं, भन्ते, एसा पन्ना उवमा, इमेण पुण कारणेण नो उवागच्छइ। एवं खलु, भन्ते,' मम अज्जिया होत्था इहेव सेयवियाए नयरीए धम्मिया जाव वित्तिं कप्पेमाणी समणोवासिया अभिगयजीवा° (सव्वो वण्णओ जाव) अप्पाणं भावेमाणी विहरइ। सा णं तुज्झं वत्तव्वयाए सुबहुं पुण्णोवचयं समज्जिणित्ता कालमासे कालं किच्चा अन्नयरेसु देवलोएसु देवत्ताए उववन्ना। तीसे णं अज्जियाए अहं नत्तुए होत्था इट्ठे कन्ते जाव पासणयाए। तं जइ णं सा अज्जिया ममं आगन्तुं एवं वएज्जा–' एवं खलु, नत्तुया, अहं तव अज्जिया होत्था इहेव सेयवियाए नयरीए धम्मिया जाव वित्तिं कप्पेमाणी समणोवासिया जाव विहरामि। तए णं अहं सुबहुं पुण्णोवचयं समज्जिणित्ता जाव देवलोएसु उववन्ना। तं तुमं पि, नत्तुया, भवाहि धम्मिए जाव विहराहि। तए णं तुमं पि एवं चेव सुबहुं पुण्णोवचयं सम...जाव उववज्जिहिसि'। तं जइ णं अज्जिया ममं आगन्तुं एवं वएज्जा, तो णं अहं सद्दहेज्जा पत्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं। जम्हा सा अज्जिया ममं आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया

मे पइन्ना जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं सरीरं" ॥ तए णं केसी कुमारसमणे पएसीरायं एवं वयासी—"जइ णं तुमं, पएसी, ण्हायं कयबलिकम्मं कयकोउयमङ्गलपायच्छित्तं उल्लपडसाडगं भिङ्गारकडच्छुय-हत्थगयं देवकुलमणुपविसमाणं केइ य पुरिसे वच्चघरंसि ठिच्चा एवं वएज्जा-'एह ताव, सामी, इह मुहुत्तगं आसयह वा चिट्ठह वा निसीयह वा तुयट्टह वा' तस्स णं तुमं, पएसी, पुरिसस्स खणमवि एयमट्ठं पडिसुणिज्जासि?" "नो" ति। "कम्हा णं?" "भन्ते, असुइ २ सामन्तो"। "एवामेव, पएसी, तव वि अज्जिया होत्था इहेव सेयवियाए नयरीए धम्मिया जाव विहरइ। सा णं अम्हं वत्तव्वयाए सुबहुं जाव उववन्ना, तीसे णं अज्जियाए तुमं नत्तुए होत्था इट्ठे जाव किमङ्ग पुण पासणयाए। सा णं इच्छइ माणुसं लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ हव्वमागच्छित्तए। चउहिं ठाणेहिं, पएसी, अहुणोववन्ने देवे देवलोएसु इच्छेज्जा माणुसं लोगं...नो चेव णं संचाएइ। अहुणोववन्ने देवे देवलोएसु दिव्वेहिं कामभोगेहिं मुच्छिए गिद्धे गढिए अज्झोववन्ने, से णं माणुसे भोगे नो आढाइ नो परिजाणाइ, से णं इच्छिज्ज माणुसं...नो चेव णं संचाएइ १। अहुणोववन्नए देवे देवलोएसु दिव्वेहिं कामभोगेहिं मुच्छए जाव अज्झोववन्ने, तस्स णं माणुस्से पेम्मे वोच्छिन्नए भवइ, दिव्वे पेम्मे संकन्ते भवइ, से णं इच्छेज्जा माणुसं.., नो चेव णं संचाएइ २। अहुणोववन्ने देवे दिव्वेहिं कामभोगेहिं मुच्छिए जाव अज्झोववन्ने, तस्स णं एवं भवइ-इयाणिं गच्छं, मुहुत्तं गच्छं, जाव इह अप्पाउया नरा कालधम्मुणा संजुत्ता भवन्ति, से णं इच्छेज्जा माणुसं..., नो चेव णं संचाएइ ३। अहुणोववन्ने देवे दिव्वेहिं जाव अज्झोववन्ने

तस्स माणुस्सए उराले दुग्गन्धे पडिकूले पडिलोमे भवइ, उड्ढं पि य णं चत्तारि पञ्च जोयणसयाइं असुभे माणुस्सए गन्धे अभिसमागच्छइ, से णं इच्छेज्जा माणुसं...नो चेव णं संचाएज्जा ४ । इच्चेएहिं ठाणेहिं, पएसी, अहुणोववन्ने देवे देवलोएसु इच्छेज्जा माणुस लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ हव्वमागच्छित्तए । तं सद्दहाहि णं तुमं, पएसी, जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं" ॥२॥

२३. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी-" अत्थि णं, भन्ते, एसा पन्ना उवमा । इमेणं पुण कारणेणं नो उवागच्छइ । एवं खलु भन्ते, अहं अन्नया कयाइ बाहिरियाए उवट्ठाणसालाए अणेगगणणायगदण्डनायगईसरतलवरमाडंवियकोडुम्बियइब्भसेट्ठिसेणावइसत्थवाहमन्तिमहामन्तिगणगदोवारियअमच्चचेडपीढमद्दनगरनिगमदूयसंधिवालेहिं सद्धिं संपरिवुडे विहरामि । तए णं मम नगरगुत्तिया ससक्खं सलोद्दं सगेवेज्जं अवओडयबन्धणबद्धं चोरं उवणेन्ति । तए णं अहं तं पुरिसं जीवन्तं चेव अउकुम्भीए पक्खिवावेमि, अउमएणं पिहाणएणं पिहावेमि, अएण य तउएण य आयावेमि, आयपच्चइयएहिं पुरिसेहिं रक्खावेमि । तए अहं अन्नया कयाइ जेणामेव सा अउकुम्भी तेणामेव उवागच्छामि, तं अउकुम्भिं उग्गलच्छावेमि, २ तं पुरिसं सयमेव पासामि । नो चेव णं तीसे अउकुम्भीए केइ छिड्डे इ वा विवरे इ वा अन्तरे इ वा राई इ वा, जओ णं से जीवे अन्तोहिंतो बहिया निग्गए । जइ णं, भन्ते, तीसे अउकुम्भीए होज्जा केइ छिड्डे वा जाव राई वा जओ ण से जीवे अन्तोहिंतो बहिया निग्गए, तो णं अहं सद्देहेज्जा पत्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । जम्हा ण, भन्ते, तीसे अउ-

कुम्भीए नत्थि केइ छिड्डे वा जाव निग्गए, तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं सरीरं" ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी-" पएसी, से जहानामए कूडागारसाला सिया दुहओलित्ता गुत्ता गुत्तदुवारा निवाय गम्भीरा । अह णं केइ पुरिसे भेरिं च दण्डं च गहाय कूडागारसालाए अन्तो २ अणुपविसइ । २ तीसे कूडागारसालाए सव्वओ समन्ता घणनिचियनिरन्तरनिच्छिड्डाइं दुवारवयणाइं पिहेइ । तीसे कूडागारसालाए बहुमज्झदेसभाए ठिच्चा तं भेरिं दण्डएणं महया २ सद्देणं तालेज्जा । से नूणं पएसी, से सद्दे णं अन्तोहिंतो बहिया निग्गच्छइ?" "हन्ता निग्गच्छइ"। "अत्थि णं, पएसी, तीसे कूडागारसालाए केइ छिड्डे वा जाव राई वा जओ णं से सद्दे अन्तोहिंतो बहिया निग्गए?" "नो इणट्ठे समट्ठे"। "एवामेव, पएसी, जीवे वि अप्पडिहयगई पुढविं भिच्चा सिलं भिच्चा पव्वयं भिच्चा अन्तोहिंतो बहिया निग्गच्छइ। तं सद्दहाहि णं तुमं, पएसी, अन्नो जीवो...तं चेव" ॥ ३ ॥

२४. तए णं पएसी, राया केसिं कुमारसमणं एवं वयासी-" अत्थि णं, भन्ते, एसा पन्ना उवमा। इमेण पुण कारणेणं नो उवागच्छइ। एवं खलु, भन्ते, अहं अन्नया कयाइ बाहिरियाए उवट्ठाणसालाए जाव विहरामि । तए णं ममं नगरगुत्तिया ससक्खं जाव उवणेन्ति । तए णं अहं तं पुरिसं जीवियाओ ववरोवेमि । २ अयोकुम्भीए पक्खिवावेमि । २ अउमएणं पिहावेमि जाव पच्चइएहि पुरिसेहिं रक्खावेमि । तए णं अहं अन्नया कयाइ जेणेव सा कुम्भी तेणेव उवागच्छामि । २ तं अउकुम्भिं उग्गलच्छावेमि । २ तं अउकुम्भिं किमिकुम्भिं पिव पासामि । नो चेव णं

तीसे अउकुम्भीए केइ छिड्डे इ वा जाव राई वा जओ णं ते जीवा बहियाहितो अन्तो अणुपविट्ठा। जइ णं तीसे अउकुम्भीए होज्ज केइ छिड्डे इ जाव अणुपविट्ठा, तए णं अहं सद्दहेज्जा जहा अन्नो जीवो तं चेव। जम्हा णं तीसे अउकुम्भीए नत्थि केइ छिड्डे इ वा जाव अणुपविट्ठा, तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरीरं, तं चेव"॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी-"अत्थि णं तुमे, पएसी, कयाइ अए धन्तपुव्वे वा धमावियपुव्वे वा?" "हन्ता अत्थि"। "से नूणं, पएसी, अए धन्ते समाणे सव्वे अगणिपरिणए भवइ?" "हन्ता भवइ"। -"अत्थि णं, पएसी, तस्स-अयस्स केइ छिड्डे इ वा जेणं से जोई बहियाहितो अन्तो अणुपविट्ठे?" "नो इणमट्ठे समट्ठे"। "एवामेव, पएसी, जीवो वि अप्पडिहयगई पुढविं भिच्चा सिलं भिच्चा बहियाहितो अन्तो अणुपविसइ। तं सद्दहाहि णं तुमं, पएसी,...तहेव" ॥ ४ ॥

२५ तए णं पएसी राया केसिं कुमारसमणं एवं वयासी-"अत्थि णं, भन्ते, एसा पन्ना उवमा। इमेण पुण मे कारणेणं नो उवागच्छइ। अत्थि णं, भन्ते, से जहानामए केइ पुरिसे तरुणे जाव °सिप्पोवगए पभू पञ्च-कण्डगं निसिरित्तए?" "हन्ता पभू"। "जइ णं, भन्ते, सो चेव पुरिसे बाले जाव मन्दविन्नाणे पभू होज्जा पञ्च-कण्डगं निसिरित्तए, तो णं अहं सद्दहेज्जा जहा अन्नो जीवो तं चेव। जम्हा णं, भन्ते, स चेव से पुरिसे जाव मन्द विन्नाणे नो पभू पञ्चकण्डगं निसिरित्तए, तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो, तं चेव" ॥ तए णं केसी कुमार-समणे पएसिं रायं एवं वयासी-"से जहानामए केइ पुरिसे तरुणे जाव °सिप्पोवगए नवएणं धणुणा नवियाए जीवाए

नयएणं उसुणा पभू पञ्चकण्डगं निसिरित्तए ?" "हन्ता, पभू"। "सो चेव णं पुरिसे तरुणे जाव निउणसिप्पोवगए कोरिल्लिएणं धणुणा कोरिल्लियाए जीवाए कोरिल्लिएणं उसुणा पभू पञ्चकण्डगं निसिरित्तए ?" "नो इणमट्ठे समट्ठे"। "कम्हा णं ?" "भन्ते, तस्स पुरिसस्स अपज्जत्ताइं उवगरणाइं हवन्ति"। "एवामेव, पएसी, सो चेव पुरिसे बाले जाव मन्दविन्नाणे अपज्जत्तोवगरणे, नो पभू पञ्चकण्डगं निसिरित्तए। तं सद्दहाहि णं, तुमं, पएसी, जहा अन्नो जीवो, तं चेव" ॥५॥

२६. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी–"अत्थि णं, भन्ते, एसा पन्ना उवमा, इमेण पुण कारणेणं नो उवागच्छइ। भन्ते, से जहानामए केइ पुरिसे तरुणे जाव 'सिप्पोवगए पभू एगं महं अयभारगं वा तउयभारगं वा सीसगभारगं वा परिवहित्तए ?" "हन्ता पभू"। "सो चेव णं, भन्ते, पुरिसे जुण्णे जराजज्जरियदेहे सिढिलवलितयाविणट्ठगत्ते दण्डपरिग्गहियग्गहत्थे पविरलपरिसडियदन्तसेढी आउरे किसिए पिवासिए दुब्बले किलन्ते नो पभू एगं महं अयभारगं वा जाव परिवहित्तए। जइ णं, भन्ते, स चेव पुरिसे जुण्णे जराजज्जरियदेहे जाव परिकिलन्ते पभू एगं महं अयभारं वा जाव परिवहित्तए, तो णं अहं सद्दहेज्जा...तहेव। जम्हा णं, भन्ते, से चेव पुरिसे जुण्णे जाव किलन्ते नो पभू एगं महं अयभारं वा जाव परिवहित्तए, तम्हा सुपइट्ठिया मे पइन्ना...तहेव" ॥

तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी–"से जहानामए केइ पुरिसे तरुणे जाव 'सिप्पोवगए नवियाए सिक्काए नवएहिं सिक्कएहिं नवएहिं पच्छिपिडएहिं पहू एगं महं अयभारं जाव परिवहित्तए ?" "हन्ता पभू"।

"पएसी, से चेव णं पुरिसे तरुणे जाव निउणसिप्पोवगए जुण्णियाए दुब्बलियाए घुणक्खइयाए विहंगियाए दुब्बलएहिं जुण्णएहिं घुणक्खइएहिं सिढिलतयापिणद्धएहिं सिक्कएहिं जुण्णएहिं दुब्बलएहिं घुणक्खइएहिं पत्तियपिडएहिं पभू एगं महं अयभारं वा जाव परिवहित्तए ?" "नो इणमट्ठे समट्ठे"। "कम्हा णं?" "भन्ते, तस्स पुरिसस्स जुण्णाइं उवगरणाइं हवन्ति"। "पएसी, से चेव से पुरिसे जुण्णे जाव किलन्ते जुण्णोवगरणे नो पभू एगं महं अयभारं वा जाव परिवहित्तए। तं सद्दहाहि णं तुमं, पएसी, जहा अन्नो जीवो अन्नं सरीरं"॥ ६॥

२७. तए णं से पएसी केसिं कुमारसमणं एवं वयासी– "अत्थि णं, भन्ते, जाव नो उवागच्छइ। एवं खलु, भन्ते, जाव विहरामि। तए णं मम नगरगुत्तिया चोरं उवणेन्ति। तए णं अहं तं पुरिसं जीवन्तगं चेव तुलेमि। तुलेत्ता छविच्छेयं अकुव्वमाणे जीवियाओ ववरोवेमि। २ मयं तुलेमि। नो चेव तस्स पुरिसस्स जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स केइ आणत्ते वा नाणत्ते वा ओमत्ते वा तुच्छत्ते वा गुरुयत्ते वा लहुयत्ते वा। जइ णं, भन्ते, तस्स पुरिसस्स जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स केइ अन्नत्ते वा जाव लहुयत्ते वा तो णं अहं सद्दहेज्जा तं चेव। जम्हा णं, भन्ते, तस्स पुरिसस्स जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स नत्थि केइ आणत्ते वा...लहुयत्ते वा, तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो...तं चेव"। तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी–"अत्थि णं, पएसी, तुमे कयाइ वत्थी धन्तपुव्वे वा धमावियपुव्वे वा ?" "हन्ता अत्थि"। "अत्थि णं, पएसी, तस्स वत्थिस्स पुण्णस्स वा तुलियस्स अपुण्णस्स वा तुलियस्स

केइ अन्नत्ते वा जाव लहुयत्ते वा?" "नो इणट्ठे समट्ठे"। "एवामेव, पएसी, जीवस्स अगुरुलघुयत्तं पडुच्च जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स नत्थि केइ आणत्ते वा जाव लहुयत्ते वा। तं सद्दहाहि णं तुमं, पएसी,...तं चेव" ॥ ७ ॥

२८. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी-"अत्थि णं, भन्ते, एसा जाव नो उवागच्छइ। एवं खलु, भन्ते, अहं अन्नया जाव चोरं उवणेन्ति। तए णं अहं तं पुरिसं सव्वओ समन्ता समभिलोएमि। नो चेव णं तत्थ जीवं पासामि। तए णं अहं तं पुरिसं दुहा-फालियं करेमि। २ सव्वओ समन्ता समभिलोएमि। नो चेव णं तत्थ जीवं पासामि। एवं तिहा चउहा संखेज्ज फालियं करेमि, नो चेव णं तत्थ जीवं पासामि। जइ णं, भन्ते, अहं तं पुरिसं दुहा वा तिहा वा चउहा वा संखे-ज्जहा वा फालियंमि वा जीवं पासन्तो तो णं अहं सद्दहेज्जा नो...तं चेव। जम्हा णं, भन्ते, अहं तंसि दुहा वा तिहा वा चउहा वा संखेज्जहा वा फालियंमि जीवं न पासामि तम्हा सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरीरं...तं चेव" ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी-"मूढतराए णं तुमं पएसी ताओ कट्ठहारयाओ"। "केणं, भन्ते, मूढतराए?" "पएसी, से जहानामए केई पुरिसा वणत्थी वणोवजीवी वणगवेसणयाए जोइं च जोइभायणं च गहाय कट्ठाणं अडविं अणुपविट्ठा। तए णं ते पुरिसा तीसे अगामियाए जाव किंचि देसं अणुप्पत्ता समाणा एगं पुरिसं एवं वयासी-'अम्हे णं, देवाणुप्पिया, कट्ठाणं अडविं पविसामो। एत्तो णं तुमं जोइभायणाओ जोइं गहाय अम्हं असणं साहेज्जासि। अह तं जोइभायणे जोई विज्झवेज्जा

एत्तो णं तुमं कट्ठाओ जोइं गहाय अम्हं असणं साहेज्जासि' त्ति कट्टु कट्ठाणं अडविं अणुपविट्ठा। तए णं से पुरिसे तओ मुहुत्तन्तरस्स तेसिं पुरिसाणं असणं साहेमि त्ति कट्टु जेणेव जोइभायणे तेणेव उवागच्छइ, जोइभाइणे जोइं विज्झायमेव पासइ। तए णं से पुरिसे जेणेव से कट्ठे तेणेव उवागच्छइ, २ तं कट्ठं सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ। तए णं से पुरिसे परियरं बन्धइ, फरसुं गिण्हइ, तं कट्ठं दुहाफालियं करेइ, सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ। एवं जाव संखेज्जफालियं करेइ, सव्वओ समन्ता समभिलोएइ, नो चेव णं तत्थ जोइं पासइ। तए णं से पुरिसे तंसि कट्ठंसि दुहाफालिए वा जाव संखेज्जफालिए वा जोइं अपासमाणे सन्ते तन्ते परितन्ते निव्विण्णे समाणे परसुं एगन्ते एडेइ, २ परियरं मुयइ, २ एवं वयासी-'अहो मए तेसिं पुरिसाणं असणे नो साहिए' त्ति कट्टु ओहयमणसंकप्पे चिन्तासोगसागरसंपविट्ठे करयलपल्हत्थमुहे अट्टज्झाणोवगए भूमिगयदिट्ठिए झियाइ। तए णं ते पुरिसा कट्ठाइं छिन्दन्ति, २ जेणेव से पुरिसे तेणेव उवागच्छन्ति, २ तं पुरिसं ओहयमणसंकप्पं जाव झियायमाणं पासन्ति; २ एवं वयासी—'किं णं तुमं, देवाणुप्पिया, ओहयमणसंकप्पे जाव झियायसि?' तए णं से पुरिसे एवं वयासी-'तुज्झे णं, देवाणुप्पिया, कट्ठाणं अडविं अणुपविसमाणा ममं एवं वयासी—'अम्हे णं, देवाणुप्पिया, कट्ठाणं अडविं जाव पविट्ठा। तए णं अहं तत्तो मुहुत्तन्तरस्स तुज्झं असणं साहेमि त्ति कट्टु जेणेव जोइं जाव झियामि'। तए णं तेसिं पुरिसाणं एगे पुरिसे छेए दक्खे पत्तट्ठे जाव उवएसलद्धे, ते पुरिसे एवं वयासी—'गच्छह णं तुज्झे, देवाणुप्पिया,

ण्हाया कयवलिकम्मा जाव हव्वमागच्छेह, जा णं अहं असणं साहेमि, त्ति कट्टु परियरं बन्धइ, २ परसुं गिण्हइ, २ सरं करेइ, सरेण अरणिं महेइ, जोइं पाडेइ, २ जोइं संधुक्खेइ, तेसिं पुरिसाणं असणं साहेइ। तए णं ते पुरिसा ण्हाया कयवलिकम्मा जाव °पायच्छित्ता जेणेव से पुरिसे तेणेव उवागच्छन्ति। तए णं से पुरिसे तेसिं पुरिसाणं सुहासणवरगयाणं तं विउलं असणं पाणं खाइमं साइमं उवणेइ। तए णं ते पुरिसा तं विउलं असणं ४ आसाएमाणा वीसाएमाणा जाव विहरन्ति। जिमियभुत्तुत्तरागया वियणं समाणा आयन्ता चोक्खा परमसुइभूया तं पुरिसं एवं वयासी—'अहो णं तुमं, देवाणुप्पिया, जड्डे मूढे अपण्डिए निव्विन्नाणे अणुवएसलद्धे, जे णं तुमं इच्छसि कट्ठंसि दुहाफालियंसि वा जोइं पासित्तए'। से एएणट्ठेणं, पएसी, एवं वुच्चइ मूढतराए णं तुमं पएसी ताओ कट्ठहारयाओ" ॥८॥

२९. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी–"जुत्तए णं, भन्ते, तुब्भं इय छेयाणं दक्खाणं बुद्धाणं कुसलाणं महामईणं विणीयाणं विन्नाणपत्ताणं उवएसलद्धाणं अहं इमीसे महालियाए महच्चपरिसाए मज्झे उच्चावएहिं आउसेहिं आउसित्तए, उच्चावयाहि उद्धंसणाहिं उद्धंसित्तए, एवं निब्भच्छणाहिं निच्छोडणाहिं?" तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—"जाणासि णं तुमं, पएसी, कइ परिसाओ पन्नत्ताओ?" "भन्ते, जाणामि, चत्तारि परिसाओ पन्नत्ता। तं जहा-खत्तियपरिसा गाहावइपरिसा माहणपरिसा इसिपरिसा"। "जाणासि णं तुमं, पएसी राया, एयासिं चउण्हं परिसाणं कस्स का दण्डनीई पन्नत्ता?" "हन्ता जाणामि। जे णं खत्तियपरिसाए अवरज्झइ से णं हत्थच्छिन्नए वा पायच्छिन्नए वा सीसच्छिन्नए

वा सूलाइए वा एगाहच्चे कूडाहच्चे जीवियाओ ववरोविज्जइ। जे णं गाहावइपरिसाए अवरज्झइ से णं तएण वा वेढेण वा पलालेण वा वेढित्ता अगणिकाएणं झामिज्जइ। जे णं माहणपरिसाए अवरज्झइ से णं अणिट्ठाहिं अकन्ताहिं जाव अमणामाहिं वग्गूहिं उवालम्भित्ता कुण्डियालञ्छणए वा सुणगलञ्छणए वा कीरइ, निव्विसए वा आणविज्जइ। जे णं इसिपरिसाए अवरज्झइ से णं नाइअणिट्ठाहिं जाव नाइ अमणामाहिं वग्गूहिं उवालब्भइ"। "एवं च ताव, पएसी, तुमं जाणासि, तहा वि णं तुम ममं वामंवामेणं दण्डंदण्डेणं पडिकूलंपडिकूलेणं पडिलोमंपडिलोमेणं विवच्चासंविवच्चासेणं वट्टसि"। तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—"एवं खलु अहं, देवाणुप्पिएहिं पढमिल्लएणं चेव वागरणेणं संलत्ते। तए णं ममं इमेयारूवे अब्भत्थिए जाव संकप्पे समुप्पज्जित्था-जहा जहा णं एयस्स पुरिसस्स वामंवामेणं जाव विवच्चासंविवच्चासेणं वट्टिस्सामि, तहा तहा णं अहं नाणं च नाणोवलम्भं च करणं च करणोवलम्भं च दंसणं च दंसणोवलम्भं च जीवं च जीवोवलम्भं च उवलभिस्सामि। तं एएणं अहं कारणेणं देवाणुप्पियाणं वामंवामेणं जाव विवच्चासविवच्चासेणं वट्टिए"। तए णं केसी कुमारसमणे पएसीरायं एवं वयासी—"जाणासि णं तुमं, पएसी, कइ ववहारगा पन्नत्ता?" "हन्ता जाणामि, चत्तारि ववहारगा पन्नत्ता-देइ नामेगे नो सन्नवेइ, सन्नवेइ नामेगे नो देइ, एगे देइ वि सन्नवेइ वि, एगे नो देइ नो सन्नवेइ"। "जाणासि णं तुमं, पएसी, एएसिं चउण्हं पुरिसाणं के ववहारी के अव्ववहारी?" "हन्ता जाणामि, तत्थ णं जे से पुरिसे देइ नो सन्नवेइ से णं पुरिसे ववहारी, तत्थ णं जे से पुरिसे नो देइ सन्नवेइ से णं पुरिसे ववहारी,

तत्थ णं जे से पुरिसे देइ वि सन्नवेइ वि से पुरिसे ववहारी, तत्थ णं जे से पुरिसे नो देइ नो सन्नवेइ से णं अववहारी"। "एवामेव तुमं पि ववहारी, नो चेव णं तुमं, पएसी, अववहारी" ॥

३०. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी-"तुज्झे णं, भन्ते, इय छेया दक्खा जाव उवएस-लद्धा। समत्था णं, भन्ते, ममं करयलंसि वा आमलयं जीवं सरीराओ अभिनिवट्टित्ताणं उवदंसित्तए?" तेणं कालेणं तेणं समएणं पएसिस्स रन्नो अदूरसामन्ते वाउकाए संवुत्ते, तणवणस्सइकाए एयइ वेयइ चलइ फन्दइ घट्टइ उदीरइ तं तं भावं परिणमइ। तए णं केसी कुमार-समणे पएसिं रायं एवं वयासी-"पाससि णं तुमं, पएसी राया, एयं तणवणस्सइं एयन्तं जाव तं तं भावं परिण-मन्तं?" "हन्ता पासामि"। "जाणासि णं तुमं, पएसी, एयं तणवणस्सइकायं किं देवो चालेइ असुरो वा चालेइ नागो वा किन्नरो वा चालेइ किंपुरिसो वा चालेइ महोरगो वा चालेइ गन्धव्वो वा चालेइ?" "हन्ता जाणामि, नो देवो चालेइ जाव नो गन्धव्वो चालेइ, वाउकाए चालेइ"। "पाससि णं तुमं, पएसी, एयस्स वाउकायस्स सरूविस्स सकामस्स सरागस्स समोहस्स सवेयस्स सलेसस्स ससरीरस्स रूवं?" "नो इणट्ठे समट्ठे"। "जइ णं तुमं, पएसी राया, एयस्स वाउकायस्स सरूविस्स जाव ससरीरस्स रूवं न पाससि, तं कहं णं, पएसी, तव करयलंसि वा आमलगं जीवं उवदंसिस्सामि? एवं खलु, पएसी, दसट्ठाणाइं छउ-मत्थे मणुस्से सव्वभावेणं न जाणइ न पासइ। तं जहा-धम्मत्थिकायं १, अधम्मत्थिकायं २, आगासत्थिकायं ३, जीवं असरीरबद्धं ४, परमाणुपोग्गलं ५, सद्दं ६, गन्धं ७, वायं ८

अयं जिणे भविस्सइ वा नो भविस्सइ ९, अयं सव्वदुक्खाणं अन्तं करिस्सइ वा नो वा १० । एयाणि चेव उप्पन्ननाण-दंसणधरे अरहा जिणे केवली सव्वभावेणं जाणइ पासइ। तं जहा-धम्मत्थिकायं जाव नो वा करिस्सइ । तं सद्दहाहि णं तुमं, पएसी, जहा अन्नो जीवो...तं चेव" ॥

३१. तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी-"से नूणं, भन्ते, हत्थिस्स कुन्थुस्स य समे चेव जीवे ?" "हन्ता, पएसी, हत्थिस्स य कुन्थुस्स य समे चेव जीवे"। "से नूणं, भन्ते, हत्थीओ कुन्थू अप्पकम्मतराए चेव अप्पकिरियतराए चेव अप्पासवतराए चेव, एवं आहारनीहारउस्सासनीसासइड्ढीए अप्पतराए चेव, एवं च कुन्थुओ हत्थी महाकम्मतराए चेव महाकिरियं° जाव ?" "हन्ता, पएसी, हत्थीओ कुन्थू अप्पकम्मतराए चेव कुन्थुओ वा हत्थी महाकम्मतराए चेव...तं चेव"। "कम्हा णं, भन्ते, हत्थिस्स य कुन्थुस्स य समे चेव जीवे ?" "पएसी, से जहानामए कूडागारसाला सिया जाव गम्भीरा। अह णं केइ पुरिसे जोइं वा दीवं वा गहाय तं कूडागारसालं अन्तो २ अणुपविसइ। तीसे कूडागारसालाए सव्वओ समन्ता घणनिचियनिरन्तरनिच्छिड्डाइं दुवारवयणाइं पिहेइ। २ तीसे कूडागारसालाए बहुमज्झदेसभाए तं पईवं पलीवेज्जा। तए णं से पईवे तं कूडागारसालं अन्तो २ ओभासइ उज्जोवेइ तवइ पभासेइ, नो चेव णं बाहिं। अह णं से पुरिसे तं पईवं इड्डरएणं पिहेज्जा, तए णं से पईवे तं इड्डरयं अन्तो ओभासेइ, नो चेव णं इड्डरगस्स बाहिं नो चेव णं कूडागारसालाए बाहिं। एवं किलिंजेणं गण्डमाणियाए पच्छियपिडएणं आढएणं अद्धाढएणं पत्थएणं अद्धपत्थएणं चाउब्भाइयाए अट्ठभाइयाए सोलसियाए बत्तीसियाए चउ-

साइयाए दीवचम्पपणं। तए णं से पदीवे दीवचम्पगस्स अन्तों २ ओभासइ नो चेव णं दीवचम्पगस्स बाहिं, नो चेव णं चउसट्ठियाए बाहिं,...नो चेव णं कूडागारसालं नो चेव णं कूडागारसालाए बाहिं। एवामेव, पएसी, जीवे वि जं जारिसयं पुव्वकम्मनियद्धं बोंदिं निव्वत्तेइ, तं असंखेज्जेहिं जीवपदेसेहिं सचित्तं करेइ खुड्डियं वा महालियं वा। तं सद्दहाहि णं तुमं, पएसी, जहा अन्नो जीवो ..तं चेव" ॥

३२. तए णं पएसी राया केसिं कुमारसमणं एवं वयासी–"एवं खलु, भन्ते, मम अज्जगस्स एसा सन्ना जाव समोसरणे जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं सरीरं नो अन्नो जीवो अन्नं सरीरं। तयाणन्तरं च णं ममं पिउणो वि एसा सन्ना। तयाणन्तरं मम वि एसा सन्ना जाव समोसरणं। तं नो खलु अहं बहुपुरिसपरंपरागयं कुलनिस्सियं दिट्ठिं छण्डेस्सामि"। तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी–"मा णं तुमं, पएसी, पच्छाणुताविए भवेज्जासि जहा व से पुरिसे अयहारए"। "के णं, भन्ते, से अयहारए?" "पएसी, से जहानामए केइ पुरिसा अत्थत्थी अत्थगवेसी अत्थलुद्धगा अत्थकंखिया अत्थपिवासिया अत्थगवेसणयाए विउलं पणियभण्डमायाए सुबहुं भत्तपाणपत्थयणं गहाय एगं महं अगामियं छिन्नावायं दीहमद्धं, अडविं अणुपविट्ठा। तए णं ते पुरिसा तीसे अगामियाए अडवीए कंचि देसं अणुप्पत्ता समाणा एगं महं अयागरं पासन्ति अएणं सव्वओ समन्ता आइण्णं विच्छिण्णं सच्छडं उवच्छडं फुडं गाढं अवगाढं पासन्ति। २ हट्ठतुट्ठ° जाव °हियया अन्नमन्नं सद्दावेन्ति। २ एवं वयासी –"इस णं, देवाणुप्पिया, अयभण्डे इट्ठे कन्ते जाव मणामे। तं सेयं खलु, देवाणुप्पिया, अम्हं अयभारए बन्धित्तए"

त्ति कट्टु अन्नमन्नस्स एयमट्ठं पडिसुणेन्ति । २ अयभारं बन्धन्ति । २ अहाणुपुव्वीए संपत्थिया । तए णं ते पुरिसा अगामियाए जाव अडवीए कंचि देसं अणुपत्ता समाणा एगं महं तउआगरं पासन्ति तउएणं आइण्णं तं चेव जाव सद्दावेत्ता एवं वयासी—'एस णं, देवाणुप्पिया, तउयभण्डे जाव महग्घे । अप्पेणं चेव तउएणं सुबहुं अए लब्भइ । तं सेयं खलु, देवाणुप्पिया, अयभारए छड्डेत्ता तउयभारए बन्धित्तए' त्ति कट्टु अन्नमन्नस्स अन्तिए एयमट्ठं पडिसुणेन्ति । २ अयभारं छड्डेन्ति । २ तउयभारं बन्धन्ति । तत्थ णं एगे पुरिसे नो संचाएइ अयभारं छड्डित्तए तउयभारं बन्धित्तए । तए णं ते पुरिसा तं पुरिसं एवं वयासी—'एस णं, देवाणुप्पिया, तउयभण्डे जाव सुबहुं अए लब्भइ । तं छड्डेहि णं, देवाणुप्पिया, अयभारगं, तउयभारगं बन्धाहि' । तए णं से पुरिसे एवं वयासी—'दूराहडे मे, देवाणुप्पिया, अए; चिराहडे मे, देवाणुप्पिया, अए; अइगाढबन्धणबद्धे मे, देवाणुप्पिया, अए; असिलिट्ठ बन्धणबद्धे, देवाणुप्पिया, अए; धणियबन्धणबद्धे, देवाणुप्पिया, अए; नो संचाएमि अयभारगं छड्डेत्ता तउयभारगं बन्धित्तए' । तए णं ते पुरिसा तं पुरिसं जाहे नो संचाएन्ति बहूहिं आघवणाहि य पन्नवणाहि य आघवित्तए वा पन्नवित्तए वा, तया अहाणुपुव्वीए संपत्थिया ॥ एवं तम्बागरं रुप्पागरं सुवण्णागरं रयणागरं वइरागरं ॥ तए णं ते पुरिसा जेणेव सया जणवया जेणेव साइं २ नयराइं तेणेव उवागच्छन्ति । २ वइरविक्कयणं करेन्ति । २ सुबहुदासीदासगोमहिसगवेलगं गिण्हन्ति । २ अट्ठतलमूसियवडिंसगे कारावेन्ति । ण्हाया कयबलिकम्मा उप्पिं पासायवरगया फुट्टमाणेहिं मुइङ्गमत्थएहिं बत्तीसइबद्धएहिं नाडएहिं वरतरुणीसंपउत्तेहिं उवनच्चिज्जमाणा उवलालिज्जमाणा इट्ठे

सद्फरिस° जाव विहरन्ति ॥ तए णं से पुरिसे अयभारेण जेणेव सए नगरे तेणेव उवागच्छइ। अयभारेण गहाय अयविक्किणणं करेइ। २ तंसि अप्पमोल्लंसि निहियंसि झीण-परिव्वए से पुरिसे उप्पिं पासायवरगए जाव विहरमाणे पासइ। २ एवं वयासी–'अहो णं अहं अधन्नो अपुण्णो अकयत्थो अकयलक्खणो हिरिसिरिविज्जिए हीणपुण्णचाउद्दसे दुरन्तपन्तलक्खणे। जइ णं अहं मित्ताण वा नाईण वा नियगाण वा सुणेन्तओ, तो णं अहं पि एवं चेव उप्पिं पासायवरगए जाव विहरन्तो'। से तेणट्ठेणं, पएसी, एवं वुच्चइ–मा णं तुमं, पएसी, पच्छाणुताविए भवेज्जासि जहा व से पुरिसे अयहारए" ॥

३३. एत्थ णं से पएसी राया संबुद्धे केसिं कुमारसमणं वन्दइ जाव एवं वयासी–" नो खलु, भन्ते, अहं पच्छाणुताविए भविस्सामि जहा व से पुरिसे अयभारिए। तं इच्छामि णं देवाणुप्पियाणं अन्तिए केवलिपन्नत्तं धम्मं निसामित्तए"। "अहासुहं, देवाणुप्पिया, मा पडिबन्ध करेहि"। धम्मकहा जहा चित्तस्स, तहेव गिहिधम्मं पडिवज्जइ। २ जेणेव सेयविया नगरी तेणेव पहारेत्थ गमणाए ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी–" जाणासि तुमं, पएसी, कइ आयरिया पन्नत्ता?" "हन्ता जाणामि, तओ आयरिया पन्नत्ता। तं जहा–कलायरिए सिप्पायरिए धम्मायरिए"। "जाणासि णं तुमं, पएसी, तेसिं तिण्हं आयरियाणं कस्स का विणयपडिवत्ती पउञ्जियव्वा?"

यरियं पासिज्जा तत्थेव वन्देज्जा नमंसेज्जा सक्कारेज्जा संमाणेज्जा कल्लाणं मङ्गलं देवयं चेइयं पज्जुवासेज्जा, फासुएसणिज्जेणं असणपाणखाइमसाइमेणं पडिलाभेज्जा, पाडिहारिएणं पीढफलगसेज्जासंथारएणं उवनिमन्तेज्जा"। "एवं च ताव तुमं, पएसी, एवं जाणासि, तहा वि णं तुमं ममं वामंवामेणं जाव वट्टित्ता ममं एयमट्ठं अक्खामित्ता जेणेव सेयविया नगरी तेणेव पहारेत्थ गमणाए"। तए णं से पएसी राया केसिं कुमारसमणं एवं वयासी—"एवं खलु, भन्ते, मम एयारूवे अज्झत्थिए जाव समुप्पज्जित्था—'एवं खलु अहं देवाणुप्पियाणं वामंवामेणं जाव वट्टिए, तं सेयं खलु मे कल्लं पाउप्पभायाए रयणीए जाव तेयसा जलन्ते अन्तेउरपरियाल सद्धिं संपरिवुडस्स देवाणुप्पिए वन्दित्तए नमंसित्तए, एयमट्ठं भुज्जो २ सम्मं विणएणं खामित्तए" त्ति कट्टु जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ॥

३४. तए णं से पएसी राया कल्लं पाउप्पभायाए रयणीए जाव तेयसा जलन्ते हट्ठतुट्ठ॰ जाव ॰हियए, जहेव कूणिए तहेव निग्गच्छइ, अन्तेउरपरियाल सद्धिं संपरिवुडे पञ्चविहेणं अभिगमेणं वन्दइ नमंसइ, एयमट्ठं भुज्जो २ सम्मं विणएणं खामेइ ॥ तए णं केसी कुमारसमणे पएसिस्स रन्नो सूरियकन्तप्पमुहाणं देवीणं तीसे य महतिमहालियाए महच्चपरिसाए जाव धम्मं परिकहेइ। तए णं पएसी राया धम्मं सोच्चा निसम्म उट्ठाए उट्ठेइ। २ केसिं कुमारसमणं वन्दइ नमंसइ। २ जेणेव सेयविया नयरी तेणेव पहारेत्थ गमणाए ॥ तए णं केसी कुमारसमणे पएसिं रायं एवं वयासी—"मा णं तुमं, पएसी, पुव्विं रमणिज्जे भवित्ता पच्छा अरमणिज्जे भविज्जासि, जहा से वणसण्डे इ वा नट्टसाला इ वा इक्खुवाडए इ वा खलवाडए इ वा"। "कहं

णं भन्ते?" "वणसण्डे पत्तिए पुप्फिए फलिए हरियगरेरिज्जमाणे सिरीए अईव उवसोभेमाणे २ चिट्ठइ, तया णं वणसण्डे रमणिज्जे भवइ। जया णं वणसण्डे नो पत्तिए नो पुप्फिए नो फलिए नो हरियगरेरिज्जमाणे नो सिरीए अईव २ उवसोभेमाणे चिट्ठइ, तया णं जुण्णे झडे परिसडियपण्डुपत्ते सुक्करुक्खे इव मिलायमाणे चिट्ठइ, तया णं वणसण्डे नो रमणिज्जे भवइ। जया णं नट्टसाला वि गिज्जइ वाइज्जइ नच्चिज्जइ हसिज्जइ रमिज्जइ, तया णं नट्टसाला रमणिज्जा भवइ। जया णं नट्टसाला नो गिज्जइ जाव नो रमिज्जइ, तया णं नट्टसाला अरमणिज्जा भवइ। जया णं इक्खुवाडे छिज्जइ भिज्जइ सिज्जइ पिज्जइ दिज्जइ, तया णं इक्खुवाडे रमणिज्जे भवइ। जया णं इक्खुवाडे नो छिज्जइ जाव तया इक्खुवाडे अरमणिज्जे भवइ। जया णं खलवाडे उच्छुब्भइ उडुइज्जइ मलइज्जइ मुणिज्जइ खज्जइ पिज्जइ दिज्जइ, तया णं खलवाडे रमणिज्जे भवइ। जया णं खलवाडे नो उच्छुब्भइ जाव अरमणिज्जे भवइ। से तेणट्ठेणं पएसी, एवं वुच्चइ, मा णं तुमं, पएसी, पुव्विं रमणिज्जे भवित्ता पच्छा अरमणिज्जे भविज्जासि जहा वणसण्डे इ वा"। तए णं पएसी राया केसिं कुमारसमणं एवं वयासी—"नो खलु, भन्ते, अहं पुव्विं रमणिज्जे भवित्ता पच्छा अरमणिज्जे भविस्सामि, जहा वणसण्डे इ वा जाव खलवाडे इ वा। अहं णं सेयवियानगरीपामोक्खाइं सत्त गामसहस्साइं चत्तारि भागे करिस्सामि। एगं भागं बलवाहणस्स दलइस्सामि, एगं भागं कोट्ठागारे छुभिस्सामि, एगं भागं अन्तेउरस्स दलइस्सामि, एगेणं भागेणं महतिमहालयं कूडागारसालं करिस्सामि। तत्थ णं बहूहिं पुरिसेहिं दिन्नभइभत्तवेयणेहिं विउलं असणं ४ उवक्खडावेत्ता बहूणं

समणमाहणभिक्खुयाणं पन्थियपहियाणं परिभाएमाणे २ बहूहिं सीलव्वयगुणव्वयवेरमणपच्चक्खाणपोसहोववासस्स जाव विहरिस्सामि" त्ति कट्टु जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए ॥ तए णं से पएसी राया कल्लं जाव तेयसा जलन्ते सेयवियापामोक्खाइं सत्त गामसहस्साइं चत्तारि भाए करेइ । एगं भागं बलवाहणस्स दलइ जाव कूडागारसालं करेइ, तत्थ णं बहूहिं पुरिसेहिं जाव उवक्खडेत्ता बहूणं समण जाव परिभाएमाणे विहरइ ॥

३५. तए णं से पएसी राया समणोवासए अभिगयजीवाजीवे...विहरइ । जप्पभिइं च णं पएसी राया समणोवासए जाए तप्पभिइं च णं रज्जं च रट्ठं च बलं च वाहणं च कोसं च कोट्ठागारं च पुरं च अन्तेउरं च जणवयं च अणाढायमाणे यावि विहरइ । तए णं तीसे सूरियकन्ताए देवीए इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-" जप्पभिइं च णं पएसी राया समणोवासए तप्पभिइं च णं रज्जं च रट्ठं च जाव अन्तेउरं च ममं च जणवयं च अणाढायमाणे विहरइ । तं सेयं खलु मे पएसिं रायं केण वि सत्थपओएण वा अग्गिपओएण वा मन्तप्पओगेण वा विसप्पओगेण वा उद्दवेत्ता सूरियकन्तं कुमारं रज्जे ठवित्ता सयमेव रज्जसिरिं कारेमाणीए पालेमाणीए विहरित्तए",त्ति कट्टु एवं संपेहेइ । २ सूरियकन्तं कुमारं सद्दावेइ । एवं वयासी-" जप्पभिइं च णं पएसी राया समणोवासए जाए, तप्पभिइं च णं रज्जं च जाव अन्तेउरं च ममं च जणवयं च माणुस्सए य कामभोगे अणाढायमाणे विहरइ। तं सेयं खलु, तव, पुत्ता, पएसिं रायं केणइ सत्थप्पओगेण वा जाव उद्दवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए" । तए ण सूरियकन्ते कुमारे सूरियकन्ताए

देवीए एवं वुत्ते समाणे सूरियकन्ताए देवीए एयमट्ठं नो आढाइ, नो परियाणाइ, तुसिणीए संचिट्ठइ। तए णं तीसे सूरियकन्ताए देवीए इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-"मा णं सूरियकन्ते कुमारे पएसिस्स रन्नो इमं ममं रहस्सभेयं करिस्सइ"। त्ति कट्टु पएसिस्स रन्नो छिद्दाणि य मम्माणि य रहस्साणि य विवराणि य अन्तराणि य पडिजागरमाणी २ विहरइ। तए णं सूरियकन्ता देवी अन्नया कयाइ पएसिस्स रन्नो अन्तरं जाणइ। २ असणं जाव खाइमं सव्ववत्थगन्धमल्लालंकारं विसप्पजोगं पउञ्जइ। पएसिस्स रन्नो ण्हायस्स जाव °पायच्छित्तस्स सुहासणवरगयस्स तं विससंजुत्तं असणं वत्थं जाव अलंकारं निसिरेइ, घायइ। तए णं तस्स पएसिस्स रन्नो तं विससंजुत्तं असणं ४ आहारेमाणस्स सरीरगंमि वेयणा पाउब्भूया उज्जला विपुला पगाढा कक्कसा कडुया चण्डा तिव्वा दुक्खा दुग्गा दुरहियासा, पित्तज्जरपरिगयसरीरे दाहवक्कन्तिए यावि विहरइ॥

३६. तए णं से पएसी राया सूरियकन्ताए देवीए अत्ताणं संपलद्धं जाणित्ता सूरियकन्ताए देवीए मणसा वि अप्पदुस्समाणे जेणेव पोसहसाला तेणेव उवागच्छइ। २ पोसहसालं पमज्जइ। २ उच्चारपासवणभूमिं पडिलेहेइ। २ दब्भसंथारगं संथरेइ। २ दब्भसंथारगं दुरूहइ। २ पुरत्थाभिमुहे संपलियङ्कनिसण्णे करयलपरिग्गहियं सिरसावत्तं अञ्जलिं मत्थए कट्टु एवं वयासी-"नमोत्थु णं अरहन्ताणं जाव संपत्ताणं। नमोत्थु णं केसिस्स कुमारसमणस्स मम धम्मोवदेसगस्स धम्मायरियस्स। वन्दामि णं भगवन्तं तत्थगयं इहगए। पासउ मे भगवं तत्थगए इहगयं"॥ त्ति कट्टु वन्दइ नमंसइ। "पुव्विं पि णं मए केसिस्स कुमारसमणस्स

अन्तिए थूलपाणाइवाए पच्चक्खाए जाव परिग्गहे । तं इयाणि पि णं तस्सेव भगवओ अन्तिए सव्वं पाणाइवायं पच्चक्खामि जाव परिग्गहं, सव्वं कोहं जाव मिच्छादंसणसल्लं, अकरणिज्जं जोयं पच्चक्खामि, सव्वं असणं चउव्विहं पि आहारं जावज्जीवाए पच्चक्खामि, जं पि य मे सरीरं इट्ठं जाव फुसन्तु त्ति एयं पि य णं चरिमेहिं ऊसासनिस्सासेहिं वोसिरामि" त्ति कट्टु आलोइयपडिकन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे सूरियामे विमाणे उववायसभाए जाव वण्णओ ॥ तए णं से सूरियामे देवे अहुणोववन्नए चेव समाणे पञ्चविहाए पज्जत्ताए पज्जत्तिभावं गच्छइ । तं जहा-आहार पज्जत्तीए सरीरपज्जत्तीए इन्दियपज्जत्तीए आणपाण-पज्जत्तीए भासामणपज्जत्तीए । तं एवं खलु भो सूरियामेणं देवेणं सा दिव्वा देविड्ढी दिव्वा देवजुई दिव्वे देवाणुभावे लद्धे पत्ते अभिसमन्नागए" ॥

३७. "सूरियामस्स णं, भन्ते, देवस्स केवइयं कालं ठिई पन्नत्ता ?" "गोयमा, चत्तारि पलिओवमाइं ठिई पन्नत्ता" "से णं सूरियामे देवे ताओ लोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता कहिं गमिहिइ, कहिं उववज्जिहिइ ?" "गोयमा, महाविदेहे वासे जाणि इमाणि कुलाणि भवन्ति, तं जहा-अड्ढाइं दित्ताइं विउलाइं विच्छिण्णविपुलभवणसयणासणजाणवाहणाइं बहुधणबहुजायरूवरययाइं आओगपओगसंपउत्ताइं विच्छड्डियपउरभत्तपाणाइं बहुदासीदासगोमहिसगवेलगप्पभूयाइं बहुजणस्स अपरिभूयाइं, तत्थ अन्नयरेसु कुलेसु पुत्तत्ताए पच्चायाइस्सइ । तए णं तंसि दारगंसि गब्भगयंसि चेव समाणंसि अम्मापिऊणं धम्मे दढा पइन्ना भविस्सइ । तए णं तस्स दारगस्स नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाण राइंदियाणं वीइक्कन्ताणं

सुकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं लक्खण-
वञ्जणगुणोववेयं माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्गसुन्द-
रङ्गं ससिसोमाकारं कन्तं पियदंसणं सुरूवं दारयं पयाहिसि।
तए णं तस्स दारगस्स अम्मापियरो पढमे दिवसे ठिइव-
डियं करेहिन्ति। तइयदिवसे चन्दसूरदंसणगं करिस्सन्ति।
छट्ठे दिवसे जागरियं जागरिस्सन्ति। एक्कारसमे दिवसे
वीइक्कन्ते संपत्ते बारसाहे दिवसे निव्वित्ते असुइजायकम्म-
करणे चोक्खे संमज्जिओवलित्ते विउलं असणपाणखाइमसा-
इमं उवक्खडावेस्सन्ति। २ मित्तनाइनियगसयणसंबन्धिप-
रियणं आमन्तेत्ता तओ पच्छा ण्हाया कयबलिकम्मा जाव
अलंकिया भोयणमण्डवंसि सुहासणवरगया ते मित्तनाइ°
जाव °परिजणेण सद्धिं विउलं असणं ४ आसाएमाणा विसा-
एमाणा परिभुञ्जमाणा परिभाएमाणा एवं चेव णं विहरि-
स्सन्ति। जिमियभुत्तुत्तरागया वि य णं समाणा आयन्ता
चोक्खा परमसुइभूया तं मित्तनाइ° जाव परियणं विउलेणं
पुप्फगन्धमल्लालंकारेणं सक्कारेस्सन्ति संमाणिस्सन्ति। २
तस्सेव मित्त° जाव °परियणस्स पुरओ एवं वइस्सन्ति-
'जम्हा णं, देवाणुप्पिया, इमंसि दारगंसि गब्भगयंसि चेव
समाणंसि धम्मे दढा पइन्ना जाया, तं होउ णं अम्हं एयस्स
दारयस्स दढपइन्ने नामेणं। तए णं तस्स दढपइन्नस्स दार-
गस्स अम्मापियरो नामधेज्जं करिस्सन्ति-दढपइन्नो य २।
तए णं तस्स अम्मापियरो अणुपुव्वेणं ठिइवडियं च चन्द-
सूरियदरिसणं च धम्मजागरियं च नामधेज्जकरणं च पजे-
मणगं च पजम्पणगं च पडिवद्धावणगं च पचङ्कमणगं च
कण्णवेहणं च संवच्छरपडिलेहणगं च चूलोवणयं च अन्नाणि
य बहूणि गब्भाहाणजम्मणाइयाइं महया इड्ढीसक्कारसमुद-
एणं करिस्सन्ति॥

३८. तए णं से पढमपुत्ते दारए पञ्चधाईपरिक्खित्ते खीरधाईए मज्जणधाईए मण्डणधाईए अङ्कधाईए कीलावणधाईए, अन्नाहि य बहूहिं खुज्जाहिं चिलाइयाहिं वामणियाहिं वडभियाहिं बब्बरीहिं बउसियाहिं जोण्हियाहिं पण्हवियाहिं ईसिणियाहिं चारुणियाहिं लासियाहिं लउसियाहिं दमिलीहिं सिंहलीहिं आरबीहिं पुलिन्दीहिं पक्कणीहिं बहलीहिं मुरुंडीहिं सबरीहिं पारसीहिं नाणादेसीविदेसपरिमण्डियाहिं सदेसनेवत्थगहियवेसाहिं इङ्गियचिन्तियपत्थियवियाणाहिं निउणकुसलाहिं विणीयाहिं चेडियाचक्कवालतरुणिवन्दपरियाल परिवुडे वरिसधरकञ्चुइमहयरवन्दपरिक्खित्ते हत्थाओ हत्थं साहरिज्जमाणे उवनच्चिज्जमाणे २ अङ्केणं अङ्कं परिभुज्जमाणे उवगिज्जमाणे २ उवलालिज्जमाणे उवगूहिज्जमाणे अवयासिज्जमाणे २ परिचुम्बिज्जमाणे २ रम्मेसु मणिकोट्टिमतलेसु परंगममाणे २ गिरिकन्दरमल्लीणे विव चम्पगवरपायवे निव्वाय निव्वाघायंसि सुहंसुहेणं परिवड्ढिस्सइ ॥

३९. तए णं तं दढपइन्नं दारगं अम्मापियरो साइरेगअट्ठवासजायगं जाणित्ता सोभणंसि तिहिकरणनक्खत्तमुहुत्तंसि ण्हायं कयबलिकम्मं कयकोउयमङ्गलपायच्छित्तं सव्वालंकारविभूसियं करेत्ता महया इड्ढीसक्कारसमुदएणं कलायरियस्स उवणेहिन्ति। तए णं से कलायरिए तं दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ अत्थओ य करणओ य सेहावेहिइ य सिक्खावेहिइ य। तं जहा-लेहं गणियं रूवं नट्टं गीयं वाइयं सरगयं पोक्खरगयं समतालं जूयं जणवायं पासगं अट्ठावयं पोरेकच्चं दगमट्टियं अन्नविहिं पाणविहिं वत्थविहिं विलेवणविहिं सयणविहिं अज्जं पहेलियं मागहियं गाहं गीइयं सिलोगं हिरण्णजुत्तिं

सुवण्णजुत्तिं चुण्णजुत्तिं आभरणविहिं तरुणीपडिकम्मं इत्थि-लक्खणं पुरिसलक्खणं हयलक्खणं गयलक्खणं गोणलक्खणं कुक्कुडलक्खणं छत्तलक्खणं दण्डलक्खणं असिलक्खणं मणि-लक्खणं कागणिलक्खणं वत्थुविज्जं नगरमाणं खन्धवारं चारं पडिचारं वूहं पडिवूहं चक्कवूहं गरुलवूहं सगडवूहं जुद्धं नियुद्धं जुद्धाइजुद्धं अट्ठिजुद्धं मुट्ठिजुद्धं बाहुजुद्धं लया-जुद्धं ईसत्थं छरुप्पवायं धणुव्वेयं हिरण्णपागं सुवण्णपागं सुत्तखेड्डं वट्टखेड्डं नालियाखेड्डं पत्तच्छेज्जं कडगच्छेज्जं सज्जीवं निज्जीवं सउणरुयमिति। तए णं से कलायरिए तं दढपइन्नं दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ य अत्थओ य गन्थओ य कर-णओ य सिक्खावेत्ता सेहावेत्ता अम्मापिऊणं उवणेहिइ। तए णं तस्स दढपइन्नस्स दारगस्स अम्मापियरो तं कला-यरियं विउलेणं असणपाणखाइमसाइमेणं वत्थगन्धमल्लालं-कारेणं सक्कारिस्सन्ति संमाणिस्सन्ति। २ विउलं जीविया-रिहं पीइदाणं दलइस्सन्ति, २ पडिविसज्जेहिन्ति ॥

४० [67] तए णं से दढपइन्ने दारए उम्मुक्कबालभावे विन्न-यपरिणयमेत्ते जोव्वणगमणुपत्ते बावत्तरिकलापण्डिए अट्ठा-रसविहदेसिप्पगारभासाविसारए नवङ्गसुत्तपडिबोहए गीय-रई गन्धव्वनट्टकुसले सिङ्गारागारचारुवेसे संगयगय-हसियभणियचिट्ठियविलाससंलावनिउणजुत्तोवयारकुसले ह-यजोही गयजोही रहजोही बाहुजोही बाहुप्पमद्दी अलंभोगसमत्थे साहसिए वियालचारी यावि भविस्सइ। तए णं तं दढपइन्नं दारगं अम्मापियरो उम्मुक्कबालभावं जाव वियालचारिं च वियाणित्ता विउलेहिं अन्नभोगेहि य पाणभोगेहि य लेणभोगेहि य वत्थभोगेहि य सयणभोगेहि य उवनिमन्तेहिन्ति। तए

णं से दढपइरो दारए तेहिं विउलेहिं अन्नभोगेहिं जाव सयणभोगेहिं नो सज्जिहिइ नो गिज्झिहिइ नो मुच्छिहिइ नो अज्झोववज्जिहिइ। से जहानामए पउमुप्पले इ वा पउमे इ वा जाव सयसहस्सपत्ते इ वा पङ्के जाए जले संवुड्ढे नोव- लिप्पइ पङ्करएणं नोवलिप्पइ जलरएणं, एवामेव दढपइन्ने वि दारए कामेहिं जाए भोगेहिं संवड्ढिए नोवलिप्पिहिइ मित्तनाइनियगसयणसंबन्धिपरिजणेणं। से णं तहारूवाणं थेराणं अन्तिए केवलं बोहिं बुज्झिहिइ, २ मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ। से णं अणगारे भवि- स्सइ, ईरियासमिए जाव सुहुयहुयासणो इव तेयसा जलन्ते। तस्स णं भगवओ अणुत्तरेणं नाणेणं एवं दंसणेणं चरित्तेणं आलएणं विहारेणं अज्जवेणं मद्दवेणं लाघवेणं खन्तीए गुत्तीए मुत्तीए अणुत्तरेणं सव्वसंजमतवसुचरिय- फलनिव्वाणमग्गेणं अप्पाणं भावेमाणस्स अणन्ते अणुत्तरे कसिणे पडिपुण्णे निरावरणे निव्वाघाए केवलवर- नाणदंसणे समुप्पज्जिहिइ। तए णं से भगवं अरहा जिणे केवली भविस्सइ, सदेवमणुयासुरस्स लोगस्स परियागं जाणिहिइ। तं जहा—आगइं गइं ठिइं चयणं उववाय तक्कं कडं मणोमाणसियं खइयं भुत्तं पडिसेवियं आवीकम्मं रहो- कम्मं-अरहा अरहस्सभागी, तं तं मणवयकायजोगे वट्ट- माणाणं सव्वलोए सव्वजीवाणं सव्वभावे जाणमाणे पासमाणे विहरिस्सइ। तए णं दढपइन्ने केवली एयारूवेणं विहारेणं विहरमाणे बहूइं वासाइं केवलिपरियागं पाउणित्ता अप्पणो आउसेसं आभोएत्ता बहूइं भत्ताइं पच्चक्खाइस्सइ। २ बहूइं भत्ताइं अणसणाए छेइस्सइ। २ जस्सट्ठाए कीरइ नग्गभावे मुण्डभावे केसलोए बम्भचेरवासे अण्हाणगं अदन्तवणं अणु- वहाणगं भूमिसेज्जाओ फलहसेज्जाओ परघरपवेसो लद्धाव-

लद्धाइं माणावमाणाइं परेसिं हीलणाओ खिंसणाओ गरहणा उच्चावया विरूवा बावीसं परीसहोवसग्गा गामकण्टगा अहियासिज्जन्ति तमट्ठं आराहेइ। २ चरिमेहिं उस्सासनिस्सासेहिं सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमन्तं करेहिइ"॥

४१. "सेवं भन्ते, सेवं भन्ते" त्ति भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ। २ संजमेणं तवसा तवसा अप्पाणं भावेमाणे विहरइ ॥

॥ निक्खेवो ॥

॥ पएसिकहाणयं समत्तं ॥

TRANSLATION.

THE TALE OF PRADESHI.

1 By what, O revered sir, was that divine godly power, that divine godly lustre, that divine godly prowess got, obtained and secured by god Suriyabha? Who was he in (his) former birth? (And) what was his name, (and) who was he by family (Gotra)? In what village (upto) or residence (did he dwell)? (And) by what giving, what earning, what doing, what practising, or after having heard and listened to what noble and religious discourse of an ascetic or a Brahmin possessing the said merits, was that divine power of gods (upto) that divine dignity, got, obtained and secured by god Suriyabha? [asked Indrabhuti Gautama to Lord Mahavira]

2 Then, the (revered) ascetic, Lord Mahavira, having called revered Gautama said as follows Verily, Gautama, (he attained it) in the following way.— In that time, in that epoch here in the continent of Jambudvipa in the country Bharatvarsha there was a prosperous, peaceful and rich province, named the Kekavardha In that province Kekavardha, there was a prosperous peaceful, rich, and (upto) charming town called Sevatiya Outside that town of Sevatiya, in the north-eastern direction, there was a charming pleasure-garden, like (the garden of Indra called) the Nandanavana, rich with fruits of all seasons covered at all places with pleasant, fragrant, and cool shade, and nice (upto....) and charming In that town of Sevatiya, there

lived, a king named Pradeshi, who was great like the Himalayas (upto), (who was) impious, sinful, notorious for his unrighteousness, a follower of impiety, encouraging the doctrine of 'kill, cut, break,' fierce, savage, low, with blood smeared hands, and rash, clever in cheating, fraud, trick, revenge, plots, and deceits, gaming by magic, devoid of character, not observing vows, meritless, without decorum, not practising restrictions, and the Posadha fasting, rising up like a planet of sinfulness for the killing, slaughter, and extermination of many biped, quadruped, animals, beasts, birds and reptiles, who did not stand up to elders (in respect) showing no modesty, employing no humility towards the ascetics or the learned, and (who) did not properly manage the taxes and tributes of his kingdom.

3 Of that king Pradeshi was a queen named Suryakanta, of delicate hands and feet (of the description of queen Dharini) who was in deep love with king Pradeshi, and who never failed him in love and lived enjoying (with king Pradeshi) all the desired pleasures of sounds (music), forms etc. Of that king Pradeshi was the eldest son Suryakant, the son of queen Suryakanta, of delicate hands and feet (upto) and charming. That Prince Suryakant was the heir apparent who himself looked after king Pradeshi's kingdom, empire, army, vehicles, treasury, store-house, harem and the country.

4 Of that king Pradeshi was an elder cousin and friend, named Chitra a charioteer, who was rich (upto) and not vanquished (even) by many, expert in the use of negotiation war (punishment) dissentious, bribing, science of political economy and deliberation (over what has been perceived) endowed with four kinds of intellects—the inborn, trained, empirical, and that obtained by maturity of age, who

was worthy to be consulted by king Pradeshi in many kingly duties, reasons, family affairs, counsels, secrets, confidential matters, and decisions, who was the pillar, authority, support, prop, and the eye, who had become the pillar, the authority, the support, and the prop in every place and ground who had gained confidence (of the king) who was permitted (by the king) to move freely, and who was meditating on the yoke (of administration) of the kingdom

5 In that time, in that epoch, was a prosperous, peaceful, and rich country named Kunala In that country of kunala was a town named Savatthi, which was rich, peaceful, prosperous, (upto) and charming Outside that town of Savatthi, in the north eastern direction, was an ancient (upto) and fine pleasure-garden named Koshtaka In that town of Savatthi lived a king named Jitasatru, a neighbour of King Pradeshi, who was great like the Himalayas, (etc) On a certain day that king Pradeshi got prepared a gift, very valuable, befitting, extensive and fit for a king, having prepared it, (the king) called the charioteer, Chitra, and then said thus "You, Chitra, go to the Savatthi town, and carry this valuable (upto) gift to king Jitasatru, and stay there, yourself looking over those kingly duties, state actions, state policies, and state transactions, with king Jitasatru having said so, he dismissed him

6 Then, that charioteer Chitra, being so addressed by king Pradeshi, being pleased (upto) and having heard that, took that valuable (upto) gift, and (then) went away from the presence of King Pradeshi Having gone away, he went (to the place) where his own house was, in the heart of the town of Seraviya. Then, he put that valuable (upto) gift and called his domestic servants And

having called them, he said as follows "O (you) lovable like gods, bring quickly the horse-chariot already yoked, equipped with an umbrella (upto——) and four bells (upto—) (and) report (that you have obeyed my order)". Then those domestic servants, having promised to do so, quickly brought the chariot drawn by horses, already yoked, equipped with an umbrella, (upto——) ready for war, and with four bell, and reported (that they had obeyed) the order. Then, that secretary (charioteer) Chitra, having (thought and heard) this matter (upto——) (and) (pleased) in his heart, having bathed, having given offerings, having done auspicious marks (on the forehead) and propitiatory rites, ready with a mail and an armour tied (on his body), having tightly fastened a (leathern) band to the bow, having put on a necklace and having tied and worn an excellent band of medals (possessing royal insignia) and having taken weapons and missiles, he took that valuable (upto——) gift, having taken it, he went where the four-belled horse-chariot was (standing), having gone, he ascended the horse-chariot, then, surrounded by many persons, ready for fight, and possessed of weapons and missiles, and with an umbrella decked by garlands and wreaths of Korant flowers held over his head, and surrounded by a group, party and band of soldiers, he went out of his house, and passed through the midst of Sevaviya town Then with comfortable campings and morning meals, making halts on the way at short distances, (passing) through the centre of the Kekayardha country, he went where there was the Kunala country and the Savatthi town He entered the Savatthi town and went (to the place) where there was the palace of king Jitasatru, and the outer hall of audience; then, he checked the horses, stopped his chariot got down

from it, and took that gift. Having taken it, he went (to the place) where there was the inner chamber of king Jitasatru. He hailed the king, Jitasatru with success and victory, having saluted (him) with folded hands Having done so, he placed before him that valuable gift. Then, that king Jitasatru accepted that valuable gift from that secretary, Chitra. Then, he welcomed, honoured and allowed him to go, and gave him a palace situated by the side of a principal street. Then, that secretary, Chitra, being thus dismissed, went away from king Jitasatru and went (to the place) where there was the outer chamber and the four-belled horse-chariot Then, he ascended the four-belled horse-chariot, and through the midst of the Savatthi town, he came to the palace on the principal street, checked the horses, stopped the chariot, and got down from it, and there, having done auspicious marks (on his fore head) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornaments, having taken his meals, and returning after that, in the first and the last parts of the day, being entertained by songsters and dances, being treated with dancing, singing and sporting, he thus lived enjoying five kinds of human sensual pleasures, of sound, touch, taste, form and scent.

7 In that time, in that epoch, a pupil of Parsvanath, Kesi by name, an ascetic from boyhood, possessed of good birth and family, strong, handsome, modest, possessed of knowledge, faith and conduct, of restraint (of mind, speech and body), and humility, possessed of restraint in (the matter of his) humility, full of lustre, lustrous, brilliant, glorious, who had subdued anger, pride, conceit, greed, sleep, senses and miseries, free from the desire to live (a longer life) and fear of

death, devoted to austerities, good qualities, right-conduct (=rules for getting food by begging and such other things) ascetic conduct (as keeping up of vows), restraint, straightforwardness, tenderness, modesty, forbearance, freedom (from greed etc) learning, chanting holy mantras, celibacy, Naya rules of conduct, purity, knowledge, faith, character, having studied fourteen Purvas, possessing four kinds of knowledge surrounded by five hundred monks, wandering in due course going from one village to another, moving comfortably, came up (to the place) where there was the Savatthi town and the Koshtaka Chaitya. (And) outside the town of Savatthi, in the Koshtaka Chaitya, he accepted a proper and (permitted) residence and lived there, purifying himself by practising restraint and austerities.

8 Then, in that town of Savatthi, on triangular paths, places where three roads meet, on squares, on places where more than four roads meet in four-faced palaces and on main streets there was a great noise or host, or bustle, or speaking or wave, or gathering of people (upto——) the assembly waits upon. Then, that secretary having heard and seen that noise and din of people, such a thought arose (in him) "Is it that to-day, in this town of Savatthi, is a festival in honour of Indra, or Kartika, or Rudra, or Mukunda, or Serpent, or spirit (of the dead), or Yaksha, or Stupa (mounds covering holy relics), or pleasure-garden, or tree, or mountain, or cave, or well, or river, or sea, that these many Ugras, Bhogas, Rajanyas, Ishvakus, Kshatriyas, Jnatrus, Kauravas, (upto——) rich persons, and their sons, (all) having bathed and given offerings (the rest of the description as given in the Aupapatikasutra), some on horse back, (upto——) some on elephants, some on foot, go out in great groups ?" He thought so Having thought so, he called his attendant. Then he said thus, "O you, lovable like gods, is it that to

day in this Savatthi town is a festival in honour of Indra, or (upto——) sea, that these many Ugras, Bhogas (upto——) go out (in great groups)?" Then that attendant, having got a definite information about the arrival of young monk Kesi, with his hands folded, (upto——) congratulating the secretary, Chitra side this "There is no festival in honour of Indra, or (upto——) sea to day in this Savatthi town that these many (upto——) go in groups O you, lovable like gods, verily, a disciple of Parsvanath, a monk from boyhood, named Kesi, of good birth, (upto——) going from one place to another, having come here, (upto——) lives So, to day, in this town of Savatthi, many Ugras, (upto——) rich men, and their sons, some with an intention to salute (him) (upto——) go in big groups"

9 Then that secretary, Chitra, having thought and heard this matter in the presence of the attendant, pleased and satisfied (upto) in (his) heart, called his domestic servants and then told (them) thus "O (you) lovable like god, bring quickly the four belled chariot drawn by horses, already yoked," (upto) they brought it, equipped with an umbrella Then that secretary, Chitra, having bathed, having given the offerings, having done auspicious marks (on his forehead) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornaments, went (to the place) where there was the four-belled horse-chariot, having gone, he ascended the horse-chariot, (and then) with an umbrella decked by garlands and wreaths of Korant flowers held over his head, and surrounded by a band, a group of soldiers, (etc) went out through the midst of the Savatthi town, and went (to the

place) where there was the pleasure-garden Koshtaka and where there was the young monk, Kesi He checked the horses not very far from the young monk, Kesi, and stopped the chariot. He got down from the chariot and went (to the place) where there was the young monk, Kesi, and three times went round the young monk, Kesi He bowed down and saluted Then, not very far from and not very near him, waiting upon him, bowing him down, with folded hands in front of him, served him modestly. Then, that young monk Kesi gave a sermon on the four rules of restraint to secretary Chitra and that very big and respectable gathering (of) (people) (They were abstinence from doing all kinds of injury to living beings, abstinence from telling all kinds of falsehood, abstinence from taking all that is not given (theft), and abstinence from all kinds of sexual intercourse Then that very big and respectable assembly, having thought and heard religion from the young monk, Kesi, returned to the direction from which it had generated Then that secretary, Chitra, having thought and heard religion from the young monk, Kesi, and being pleased, (upto——) in his heart, rose up and stood, and three times went round the young monk, Kesi, and bowed and saluted (him), and said thus (unto him) " Revered Sir, I put my faith in the teaching of Nirgranthas I trust, revered Sir, the teaching of Nirgranthas I respect, revered Sir, the teaching of Nirgranthas The teaching of Nirgranthas is, revered Sir, like this The teaching of Nirgranthas is true It is not false, revered sir, the teaching of Nirgranthas This teaching of Nirgranthas is quite clear (allowing no doubt) True (indeed) is the matter that you have spoken,' having done so, he bowed down and saluted, and

giants, Kinnaras, Kimpurusas, eagles, Gandharvas, great serpents and by bands of gods, and without doubt, without hesitation, without uncertainty in the teachings of Nirgranthas and having obtained and accepted the sense (of the religion) having questioned and understood the sense, and (hence) definite about the sense (of the religion), being attached with love and liking from the depth of his bones and marrow that 'this, sir, teaching of Nirgranthas is the truth, this is the highest truth—emancipation, all the rest untruth' one who had raised up (his) door bolt, and was with open doors whose entrance into the harems and houses was liked (by people) rightly observing the complete Posadha fasts on the fourteenth, eighth, the new moon, and the full moon days, supplying the Jain monks unobjectionable and desirable eating, drinking, dried fruit, and sweetmeat, a seat, wooden plank, bedding and clothes, (begging) bowls, blankets, and pieces of cloth for wiping off feet, and drugs and medicines, and (raising his soul by) practising many vows, such as the Sil Vratas Guna Vratas, abstinences, and Posadha fasts, and looking to those state affairs (upto) and state businesses with king Jitasatru lived (there)

11 Then, that king Jitasatru on some other day, made ready a valuable (upto) gift and called the secretary, Chitra and said so "You, Chitra, go to the Seyaviya town, and take this valuable (upto) gift to king Pradeshi, and on my behalf as spoken by me request him in words true and doubtless,' having said so, he dismissed him Then that secretary, Chitra, thus dismissed by king Jitasatru, took that valuable (upto) gift, and (upto) went away from king Jitasatru He passed through the middle of the Sarattha town, and went (to the place) where there was the palace

by many bipeds (upto) and reptiles?" "No". "Why?" "O lord, it is full of troubles" Similarly, O Chitra, in the Seyaviya town, dwells your king Pradeshi, impious (upto) and who does not properly manage the taxes and tributes. Thus, how, O Chitra, shall I approach the Seyaviya town?" Then, that secretary, Chitra said the following to Kesi, the young monk,—"What, O lord, have you to do with King Pradeshi? Many others are there, O Lord, in the Seyaviya town, lords, police-guards (upto), great merchants and others, who will salute you, lovable like gods, (upto) wait upon you, offer you plenty of food, drink, dried fruit, and sweets, and will invite you with articles (to be returned after use by a monk), wooden seat, plank, bedding, and mat" Then that Kesi, the young monk, said the following to secretary Chitra' 'At a proper time, I will, O Chitra, come there"

12 Then, that secretary Chitra bowed and saluted Kesi, the young monk, and from his presence, and from Koshtaka Chaity returned, and went (to the place) where there was the palace on the principal street, and called his domestic servants, and said, "O you, lovable like gods, bring quickly the four-belled chariot drawn by horses, already yoked' (And then) just as he started from the Seyaviya town, he (started) (and) came where there was the Kekayardha, the Seyaviya town, and the Mrigavana pleasure-garden, and called the keepers of the garden and said thus "O you, lovable like god when that disciple of Parsvanath, a monk from boyhood, named Kesi, going from one place to another, from one village to another, comes here, (then) you lovable like gods salute and bow down to him and permit him a proper (and a permitted) residence, and offer him wooden seats (etc) and then report quickly (having obeyed) this order' Then, those keepers of

the garden, being thus addressed by the secretary, Chitra, being pleased and satisfied (upto ..) in their hearts, with hands folded, said thus "All right, (we will do so)" Those words of order were listened to with modesty

13. Then that secretary, Chitra went (to the place) where there was the Seyaviya town, and entered it through its midst, and went (to the place) where there was the abode of king Pradeshi, and the outer hall of audience. He checked the horses, stopped the chariot, and descended from it, and took that valuable gift, and went (to the place) where there was king Pradeshi He offered that valuable gift to him with hands folded and with congratulations Then that king Pradeshi accepted that valuable gift from secretary Chitra, and welcomed, and respected him and then dismissed him Then, that secretary, Chitra, being thus dismissed by king Pradeshi, being pleased (upto) in his heart went out from the presence of King Pradeshi, and went (to the place) where there was the four-belled chariot and ascended it Then, (he) checked the horses, stopped the chariot, and descended from it Then, having bathed, (upto) high up in his excellent palace, with the heads (surfaces) of drums being sounded, with thirty two kinds of dances being performed by excellent young women, being treated with dances, songs and amusements, he thus lived enjoying (all the) desired pleasures of all sense , as sound, touch etc.

14. Thus one day the young monk, Kesi returned the wooden seat, plank, bed, mat and (other) articles offered (to be returned after use), and went out of the Koshtaka Chaitya and the Savatthi town, and moving with five hundred monks came to the Kekayaddha country, the Sevaviya town and Migavan garden, and lived practising restraint and penance,

and purifying himself, having accepted the proper and permitted residence

15 Then, in that Seyaviya town, on places where four roads meet (upto) there was a great noise of (...upto), assembly dispersed Then, the keepers of the garden, having known this matter, being pleased and satisfied (upto) in (their) hearts went (to the place) where there was the young monk, Kesi, and saluted and bowed down to him, and offered a proper residence and articles (to be returned after use) (upto) mat etc, and asked his name and family, and having so ascertained, retired to one corner of the place and talked thus amongst themselves "Here has come, arrived, and encamped the young monk Kesi, moving about in due course, going from one village to another, on hearing whose name and family, he (Chitra) was so pleased and satisfied in heart The monk lives in a proper residence in this very Sevaviya town So, we shall go, O lovable like gods, to secretary Chitra, and communicate to him this desired and loved thing that he might be pleased They listened to this matter in each other's presence, and then went to the Seyaviya town and (to the place) where there was the abode of secretary Chitra, and there went (to the place) where there was secretary Chitra, and congratulated him with folded hands, and said thus "O lovable like gods, this Kesi the young monk, whose sight you long for, (upto) you desire, and on hearing whose name and family you become delighted, has, moving about in due course, encamped here"

16 Then, that secretary Chitra having heard and known this matter from the keepers of the garden being pleased and satisfied (upto) stood up from his seat, got down from (his) foot stool took off his sandal, wrapped his

a hollow
scarf round his face, and with his palms joined into a cavity, walked seven or eight steps towards the direction of the young monk, Kesi, and giving a turn round his head by raising his cavity formed by his palms over the head, said thus "My salutations to the Tirthamkaras, (upto) who have obtained the state of perfection! My salutation to the young monk, Kesi, my religious preceptor and teacher! I, here, bow down to him there! He may see me!' Having done so, he saluted and bowed (Then,) he welcomed and respected the keepers of the garden with plenty of clothes, *scents, garlands, and ornaments, and gave plentiful of gifts*, out of love, fit for their living (maintenance), and dismissed (them) Then, he called his domestic servants, and said thus "O lovable like gods, quickly bring hither the four-belled horse-chariot, already yoked and (upto) report." Then, those domestic servants (upto) quickly brought that horse-chariot, equipped with an umbrella and a flag, and reported the order (having been obeyed) Then, that secretary Chitra, having heard and known this matter from the domestic servants, being pleased and satisfied in his heart, having bathed, and given offerings, (upto and having decorated his) body, went to the four-belled horse-chariot (upto and) ascended it, with a garland of Korant flowers (upto and) surrounded by a band of warriors, and waited upon him (upto) the end of the religious discourse

17 Then, that secretary Chitra, having heard and known *religion from the young monk, Kesi, being pleased* and satisfied, having stood up, said thus "It is right, O Lord, that our king Pradeshi is irreligious (upto) and does not manage the taxes and tributes of his own kingdom properly So, it would really be very beneficial to king Pradeshi and to those many bipeds, quadrupeds, animals,

beasts, birds and reptiles, to many ascetics, Brahmins and monks, if you, O lovable like gods, would expound religion to king Pradeshi Therefore, if it be so, it would be very beneficial to king Pradeshi, and to all his country."

18. Then, that young monk Kesi said so to secretary Chitra "Thus, it is by four reasons, O Chitra, that a person would not get a hearing of the religion expounded by the Kevalin (perfect being). It is he does not go to, does not salute, does not bow down, does not receive and does not respect a monk or a (learned) Brahmin who has come in a park or a pleasure garden, does not worship a good and auspicious Chaitya of a deity, does not inquire into the meaning, reasons, questions, motives and explanations (of religious matters), by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin he does not go to (upto) a monk (etc) in an Upashraya, by this reason also, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin, he does not wait upon a monk or a (learned) Brahmin when on a begging tour, and does not offer plenty of food, water (drinks), dried fruit and sweets, does not inquire into the meaning (etc), and by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin. Even when he comes across a monk or Brahmin, he stands concealing himself by his hands, clothes, or umbrella, and does not inquire into the meaning (etc) then by this reason also, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By these four reasons, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By four reasons, O Chitra, a person gets a hearing of the religion expounded by the Keva-

him It i he goes to, salute, bows down (upto), wait upon a monk or a (learned) Brahmin in a park or a plea ure-garden, and inquires into the meaning (etc), by this also a person gets a hearing (etc) In that way one waits upon a monk (etc) in an Upashraya or when on a begging tour, and offers plenty of food (etc), and inquire into the meaning (etc); by this also (one gets a hearing) (Even) if he comes across a monk (etc) and there also, if he does not stand concealing *himself by his hand (etc) then, by this reason also, a person* get a hearing of the religion expounded by the Kevalin. Your king Pradeshi, O Chitra, stand concealing himself when a monk (etc) is in a park (etc), and all that to be stated a in the first description Then, how, O Chitra, can I expound religion to king Pradeshi? Then, that secretary Chitra said thus to the young monk, Ke i 'Certainly, O Lord, one day four horses were brought as a present by Kambojas. One day, they are to be given to king Prade hi by me. So, O Lord, by that excuse, I shall soon bring king Prade hi to you, lovable like gods So, do not O lovable like god, be tired of expounding religion to king Prade hi, as you would like (to do) You should expound religion to him without bei ng tired" Then that young monk Kesi said thus to secretary Chitra 'Even so, shall I know, O Chitra' Then that secretary Chitra saluted and bowed down to Ke i the young monk, and went (to the place) where there wa the four-belled horse-chariot, ascended the four-belled horse-chariot, and returned to the direction from which he had come

19. Then, at dawn, when the night had turned into morning and it was whitish morning, with blooming blue lotuses, and gently opening red ones, that secretary Chitra, having performed nece ary rite-duties, the sun with its thous-

and rays shining with brightne , came out of his own house, and went (to the place) where there was the abode of king Pradeshi, and king Pradeshi Having gone, with folded hands, (etc), he congratulated king Pradeshi with succe s and victory, and said thus 'Thu , have I obtained as a present four horses from Kamboja One day they are to be pre ented by me to you, lovable like gods See tho e horses, my lord standing here." Then that king Pradeshi said thus to secretary Chitra "Chitra, you go, bring those four horses already yoked to a horse-chariot, and report" Then, that secretary Chitra, being so addre ed by king Pradeshi, being pleased (etc) in heart, brought (the chariot) and reported the order (being obeyed) Then king Pradeshi, having heard and known the matter from the secretary, Chitra, being pleased (etc), having adorned his body with few but valuable ornaments, came out of his abode, and went to the place where there was the four-belled horse-chariot and ascended it. He pa sed through the midst of the Sevaviya town Then that secretary Chitra drove round the chariot many Yojanas. Then that king Pradeshi, being exhausted due to heat, thirst and wind (coming into the chariot due to the speed) of the chariot, said to the secretary, Chitra "Chitra, my body is exhausted, turn back the chariot" Then, that secretary Chitra turned the chariot back, and came (to the place) where there was the Mrigavana garden, and then said to king Pradeshi "Thi , O lord, is the garden Mrigavana. Here, we may well remove the fatigue and exhaustion of the horses." Then, that king Pradeshi said thus to secretary Chitra "Let it be so, Chitra" Then, that secretary Chitra came to the Mrigavana garden, and not very far from the young monk, Kesi Having come up, he at once checked the horses, stopped the chariot, got down from the

chariot, unyoked the horses, and said thus to king Pradeshi "Here shall we remove the fatigue and exhaustion of the horses" Then, that Pradeshi descended from the chariot. And (there) removing the fatigue and exhaustion of the horses, with secretary Chitra he saw (the place) where the young monk Kesi was preaching religion very loudly in the centre of a very big and respectable assembly Having seen, such a thought arose in him "Verily, the dullards serve a dullard, the shaved serve a shaved, the fools serve a fool, the illiterate serve an illiterate, the ignorant serve an ignorant How is it that this person though dullard, shaved, foolish illiterate, and ignorant is possessed of lustre, modesty, and bright body? What food does this person take, how does he digest, eat, drink, offer, and take, that he speaks so loudly in the centre of so great a congregation, an assembly of men?" He thought so, and said to secretary Chitra 'Chitra, verily the dullards serve a dullard (etc upto), speaks in an assembly of men? I am not able to move freely even in the ground of my own garden!' Then, that secretary Chitra said thus to king Pradeshi "This is, O lord, the disciple of Parsvanath, named Kesi, a monk from boyhood, possessed of good birth (etc,) possessing four kinds of knowledge, and Avadhi Jnana limited to a certain extent, and living upon others." Then, that king Pradeshi said thus to the secretary, Chitra: 'Do you say that he is possessed of limited Avadhi Jnana, and living upon others, Chitra?" "Yes, lord, I do say that he is possessed of limited Avadhi Jnana and lives upon others." "Is the man fit to be approached by me, O Chitra?" "Yes, lord, he is fit to be approached" "Shall we approach the man, Chitra?" "Yes, lord, we may approach."

20. Then, that king Pradeshi, with secretary Chitra approached (the place) where there was the young monk, Kesi, and standing not very far from the young monk, Kesi, said thus "Are you, sir, possessed of limited Avadhi Jnana, and living upon others?" Then, that young monk Kesi, said thus to king Pradeshi "Just as traders in Anka jewels, or traders in conches, or traders in tusks, desiring to evade the taxes, do not inquire about the right route, in the same way, you, Pradeshi, desiring to avoid decorum, do not ask me properly Say, is it right, Pradeshi, that on seeing me this kind of thought arose in you 'The dullards serve a dullard (etc upto) I am not able to move in my own garden!' Is this matter, Pradeshi, quite right" 'Yes, it is" Then that king Pradeshi said thus to Kesi, the young monk "By what sort of knowledge or faith is it, that you knew and saw, such kind of my thought and determination arisen in my mind?" Then, that Kesi, the young monk said thus to king Pradeshi 'In this way, Pradeshi, is our five fold knowledge of Nirgranthas expounded It is knowledge obtained from five senses and mind, knowledge obtained from the sacred literature, knowledge of objects situated within a certain distance (which varies from soul to soul), direct knowledge of the thoughts of others, and the perfect knowledge of all things The knowledge obtained from five senses and mind is expounded in four varieties, it is general knowledge, reflection on what is perceived, specific determination of a thing, and retentiveness And what is that knowledge called Uggaha? It is described to be of two kinds as in the Nandi

Sutra (etc upto) that is the knowledge obtained from five senses and mind What is that knowledge obtained from the sacred scriptures? It is described to be of two kinds it is—from the Angas, and outside them, to be stated upto Drishtivada Avadhi Jnana is of two kinds knowledge produced by contact with the world of gods and the hell-beings, and intellectual knowledge etc, got by the action of destroying the natural karmas, and forcing the immature karmas to mature, as described in the Nandi Sutra The knowledge of the thoughts of others is described to be of two kinds it is—simple mental knowledge, and telepathic knowledge So also Kevala Jnana, all to be described as above Among them, that which is the knowledge obtained from five senses and mind is in me in them, that which is the knowledge obtained from the sacred scriptures is also in me, in them, that which is the knowledge of objects situated within a certain distance is also in me, in them, that which is the knowledge of the thoughts of others is also in me in them, that which is the Kevala Jnana is not in me That is only in the revered Arihants It is by this fourfold knowledge of a Chhadmastha that I, O Pradeshi, know and see that in you such a thought has arisen"

21 Then that king Pradeshi asked thus to Kesi, the young monk, "May I sit down here?" "Pradeshi, you are certainly the knower in this garden ground" Then that king Pradeshi, sat with secretary Chitra, not very far from Kesi, the Kumarashramana, and said thus to Kesi, the young monk "Is it, lord, the faith, thesis, view, religious liking, basis, preaching, thought, standard, measure, authority and religious quest of you,

Nirgrantha Shramanas (Jain monks), that the soul different and the body is different, and that the soul not the same as the body?" Then that Kesi, the Ku marashramana, said thus to king Pradeshi. "Pradeshi, is the faith (etc.) upto——religious quest of our Ni grantha Shramanas (Jain monks) that the soul is dif erent, and the body is different, and that the soul not the same as the body." Then, that king Prades said thus to Kesi, the *Kumarashramana* : " If it is th faith (etc.) (upto...) religious quest of you, Nirgranth Shramanas, O lord, that the soul is different, and th body is different, and the soul is not the same as th body-well, then, there was a grandfather of mine, he in the Jambudvipa, in the Seyaviya town, who w irreligious (...upto), and did not properly manage th taxes and tributes of his own kingdom, who accordin to your saying, having earned many sinful deeds, fu of filthiness, having died at the proper time, migh have been born in any of the hells as a being hell. I was the grandson of that grandfather, ve dear, charming, loved, pleasing, steadfast, trustworth agreeable, much honoured and approved of by him, lil a chest of jewels (to him), the joy of (his) life, an causing joy in (his) heart, was even rare to hear like the flower of a fig-tree, much less to see. So, that grandfather, having come to me, would sa 'Verily, I was your grandfather, O grandson, in th very Seyaviya town, and was irreligious (upto...) an did not properly manage the taxes and tributes; the I was born in hell, having earned a lot of sinful ac full of filthiness. So, don't you, O grandson, becor

irreligion and manage the taxes and tributes improperly Don't you also earn such a lot of sinful acts, (upto) or you will be born (etc)' Therefore, if that grandfather would come to me and say so, I would believe, get convinced and put faith in (the principle) that the soul is different, and the body is different and the soul is not the same as the body But as my grandfather did not come to me and say so, my determination that the soul is the same as the body is well-established, O long lived monk ' Then, that Kesi, the Kumarashramana, said thus to king Pradeshi "Have you, Pradeshi, a wife named Suryakanta ?" 'Yes, I have." "If, you, Pradeshi, see that queen Suryakanta, having bathed and given offerings, and having done auspicious marks (on her forehead), and propitiatory rites, and adorned with all kinds of ornaments, experiencing desired human pleasures of five types, as of sound, touch, taste, form and smell, with some person who is (upto.) adorned with all kinds of ornaments, what punishment would you inflict on him, O Pradeshi ?" "I would, sir, give him the punishment of his hands being cut off, or his feet being cut off, or make him stand on a stake, or get him pierced by a pole, or would deprive him of life by a single blow and severe his head from his body as a peak from a mountain' "If that person, Pradeshi, would then say this to you. 'Sir, do not get my hands (etc) cut off or deprive me of my life for a moment, till I say this to my friends, caste-people, and near family members, relatives and servants O lovable like gods, certainly, having done sinful acts I experience this

kind of calamity, so, don't you, O lovable like gods, also commit such sinful acts Don't you also experience the same calamity, as I do ? Will you, Pradeshi, hear, even for a moment, that person's matter ?" "No, such a thing is not possible." 'For what reason ?' " Sir, that person is guilty." ' So also, Pradeshi, your grandfather was an irreligious man (etc) and did not properly manage the taxes and tributes And he, as I said, having done many sinful acts, is born in hell And of that grandfather you were a dear and charming grandson (etc upto) much less seeing He really wishes to come soon to the world of human beings but he is not able to come here soon It is due to four reasons, O Pradeshi, that a person recently born in hell as a hell being is not able to come here (Firstly), suffering very terrible pains there, he wishes to come soon to this world of human beings, but is not able to do so (Secondly), a person recently born in hell as a hell-being, being again and again watched by the guardians of the city (of hell) cannot come soon to the human world, though he wishes to do so. (Thirdly), a person recently born in hell as a hell-being is not able to come soon to the world of human beings, as his actions, whose fruit is to be experienced in hell, are not exhausted, experienced, and annihilated (Fourthly), as also the acts that determine the duration in hell, are not exhausted, experienced and annihilated, a person, wishing to come soon to the world of humans is not able to do so By these four reasons, O Pradeshi, a person recently born in hell as a hell being desires

to come to the world of the human beings . .but is not able to come soon. So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body"

22 Then that king Pradeshi said thus to Kesi, the Kumarashramana "This is, lord, a clever simile, and by that cause he does not come near again Certainly, sir, I had a grandmother in this very Seyaviya town, who was religious (etc) had a religious mode of conduct, a follower of Shramanas (a Jain), knowing the Jivas and non-Jivas (etc), and purifying herself She, according to your saying, having earned a large amount of merit, died at her proper time, and must have been born in some heaven I was the grandson of that grandmother, dear, charming (upto ...) much less seeing. So, if that grandmother would come to me and say "Grandson, verily, I was your grandmother, in this very Seyaviya town, religious (upto......) and with a religious mode of life Then, having earned a large amount of merit, I was born in one of the heavens So, you also, grandson, become religious (etc) Then, you also, by earning a great amount of merit, will be born in one of the heavens' So, if the grandmother, having come to me, would say so, I would believe, get convinced, and put faith in the principle that the soul is different, the body is different, and the soul is not the same as the body But as that grandmother did not come to me and say so, it is my firm determination that the soul is the same as the body, and the soul and the body are not different" Then, that Kesi, the Kumarashramana, said thus to king Pradeshi. "Is

Pradeshi, have bathed and given offerings, and made auspicious marks and propitiatory rites, and are with a wet garment, and a water-jar and a stand for burning incense in hand, and about to enter a temple, and at that time, some person, standing in a latrine would say thus 'Sir, wait, stand, sit, or turn here for a moment,' will you, O Pradeshi, listen even for a moment to that man's matter?" "No." "Why?" "Sir, his neighbourhood is dirty." "So also, Pradeshi, you had a grandmother, in this very Seyaviya town, religious (etc.) She, according to my saying, having attained merit, is born in heaven, and you are the grandson of that grandmother, dear, (etc.) much less to see She desires to come soon to this world of human beings, but is not able to come soon There are four reasons, O Pradeshi, due to which a person recently born in a heaven as a god, though desiring to come to the world of human beings, is not able to do so One, born recently in heaven as a god, being engrossed in, addicted to, attached to, and greedy of heavenly sensual pleasures, does not respect or care for human enjoyments, and though desiring to come soon to the world of human beings, is not able to do so A person, recently born in heaven as a god, is engrossed in, addicted to, attached to and greedy of heavenly sensual pleasures, and his attachment for the human becomes cut off, and the attachment for the heavenly takes place, and so, though desiring to come to the world of human beings, he is not able to do so Being engrossed in (etc.) and greedy of heavenly sensual pleasures, thus happens to a person recently born (in heaven) as a god 'I shall go now, I shall go there

in a moment,' during which time, here (in this world) short lived human beings meet their death so a person, though desiring to go soon to the world of human beings, cannot do so To a person recently born as a god, greedy of heavenly sensual pleasures, becomes disagreeable the strong bad smell of the human world, which inauspicious human smell rises high upto four or five hundred Yojanas" so though a person desires to come to the human world, he is not able to do so By these reasons, O Pradeshi, a person recently born in heaven as a god may desire to come soon to the world of human beings, but he is not able to come here soon So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body"

23 Then, that king Pradeshi said thus to Kesi, the **Kumarashramana:** "This is, sir, a clever simile, and again, it is due to this cause that it does not happen. Certainly, sir, one day I was in the outer chamber, surrounded by many chiefs of guilds, police landlords, and city-guards, merchants the commander of the army, leaders of caravans, ministers the chief minister, the astrologer, gate-keepers, administrators, attendants, the aid-de-campe, messengers from towns where there are no taxes and towns where merchants dwell, and frontier guards. At that time my city police brought a thief, with witnesses (to the theft), with stolen property, with a necklace, (and) his arms and head tied up to his back Then, I got that man thrown alive into an iron jar and got it closed by an iron lid, got it heated by iron and lead (to fix the joints of the lid and the jar), and got it guarded by my trustworthy persons Then, on some

other day, I went (to the place) where there was that jar, and got it opened, and myself saw that man There was certainly no hole, crevice, breach or cleft in that iron jar, that that soul would come out from inside If there were any hole, crevice breach or cleft in the iron jar and if that soul had gone out from inside, I would have believed got convinced, and put faith in (the principle) that the soul is different the body is different, and the soul is not the same as the body But, sir, as there was no hole, crevice, breach or cleft in the iron jar that the soul might come out from inside, it is my firm determination that the soul is the same as the body, and the soul and the body are not different" Then Kesi the Kumarashramana, said thus to Pradeshi, the king "(Suppose) there is a chamber in a mansion, carved out of a rock, plastered on both sides, well protected, with secret-doors, sheltered from wind and solemn Then some person would enter the chamber with a drum and a stick and would shut on all sides the panels of the doors in that chamber firmly, strongly and without a breach or a hole And standing right in the middle of the chamber would sound the drum with the stick with a very great sound Does the sound, Pradeshi, indeed go out from inside?" 'Yes, it does" 'Is there, O Pradeshi, any hole (etc upto) cleft, that the sound goes out from inside ' "It is not possible" ' In the same way, Pradeshi, the soul also is unchecked in its movements, and goes out from inside, breaking the earth, stone and mountain So believe, you, O Pradeshi, that the soul is different (etc)."

24 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana 'This is, sir, a clever simile Against

does not happen due to that cau e Certainly, sir, one day, I was there in the outer chamber, etc At that time, my city-police brought a thief with witness etc Then, I deprived the man of his life, and got him thrown into an iron jar, and got it closed by an iron lid (upto), (and) got it guarded by trustworthy persons Then, on some other day I went to (the place) where there was the iron jar, and got it opened I saw that iron jar full of worms There was certainly no hole, (upto) or cleft, that those souls entered inside from outside If there were any hole, etc in that iron-jar that the souls might have entered in, I would have believed in, got convinced of and put faith in (the principle) that the soul is different etc But, as there was no hole, etc, that the souls might have entered it is my firm determination that the soul is the same as the body, etc" Then, Kesi the young monk, said thus to Pradeshi, the king "Have you ever seen iron before being heated or purified ? ' Yes I have" ' Does it, verily O Pradeshi, get transformed into fire when heated ?" "Yes, *it does*" ' *Is there, Pradeshi, any* hole, etc. in that iron that that flame entered inside (it) from outside ?' "No, it is not possible" "So also, Pradeshi, the soul is unchecked in its movements and enters inside from outside breaking the earth, stone and mountain So, believe, you, O Pradeshi, that (etc)

25 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "This is, sir, a clever simile. Again, due to this reason, it does not happen Is sir, some skilful (etc) young man able to discharge five arrows ? ' ' Yes, he is" "If that very person, sir, while a child,

and dull in intelligence, were able to discharge five arrows, I would believe that the soul is different etc But, as, sir, that very person, being dull in intellect, is not able to discharge five arrows, my determination that the soul and the body are one is well-established" Then Kesi, the Kumarashramana, said thus to Pradeshi, the king "Is a certain man, young (etc) and skilful, able to discharge five arrows, with a new bow, a new bow string and a new arrow?" "Yes, he is" "Is that very man, young (etc) clever and skilful, able to discharge five arrows with a worm-eaten bow, a worm eaten bow-string, and a worm eaten arrow?" It is not possible" "Why?" 'Sir, that person's implements are defective" "In the same way, O Pradeshi, that very person when a child (etc) and dull in intellect is with defective means, and so is not able to discharge five arrows So, believe, you, O Pradeshi, that the soul is different etc"

26 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "Verily, sir, this is a clever simile It is due to this cause that it does not happen Is a certain man, young, etc and skilful able to carry a great load of iron, tin or lead? "Yes, he is" "That very person when old, with his body worn out on account of old age, his limbs deteriorated by loose folds and skin, with a staff held in his hand, his rows of teeth full of gaps and rotten, and diseased, emaciated, thirsty, weak and fatigued, is not able to carry a great load of iron, etc. If that person, old, with his body worn out due to old age, (upto) and fatigued, were able to carry a great load of iron (etc), I would believe that the soul is di-

fferent (etc). But as, sir, that very person, old (etc.) and fatigued, is not able to carry a heavy load of iron (etc.), my determination that the soul is the same as the body, etc. is well established" Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king 'Is a certain man, young (etc) and skilful, able to carry a great load of iron (etc) by a new bamboo (in a वारड), new loops of strings, and new pans?' "Yes, he is" "Pradeshi, is that very person, young (etc) and skilful, able to carry a great load of iron (etc) by a worn out, weak, and worm-eaten bamboo, weak, worn out, worm eaten, and loosely bound loops of strings of hemp, and worn out, weak and worm eaten pans?" "No, it is not possible" Why?' Sir, that person's implements are worn out" 'Pradeshi, that very person, old (etc) fatigued, and with worn out implements, is not able to carry a great load of iron (etc). So, believe, you, O Pradeshi, that the soul is different, and the body is different"

26. Then, that Pradeshi said thus to Kesi, the Kumarashramana "This is, sir, (etc) happen Certainly, sir, I was etc At that time, my city-police brought before me a thief. Then, I weighed that man when alive, and having so weighed, without making any cuts (on his body), deprived him of his life. Then, I weighed him dead There was no change, difference, deficiency, lightness, increase or decrease in weighing that very person, when alive or when dead. If, sir, there were any change (etc.) or decrease in weighing that person, when alive or dead, I would believe that. But as, sir,

there was no change (etc) or decrease in weighing that very person, when alive or dead, my determination that the soul is the same as the body etc is well-established." Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king: "Have you ever (seen) a leather bag, before blowing or before being blown?" "Yes" "Is there, Pradeshi, any change (etc) or decrease in weighing that leather-bag when full (with air) and when empty?" "No, it is not possible" "So also, O Pradeshi, the increase or decrease of a soul is not dependent on weighing when (a person is) alive or dead, and so there is no change (etc) or decrease So, believe, you, Pradeshi, that (etc).

28 Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana "Verily, sir, this is (etc) happen Certainly, sir, one day, I was (etc), when (upto) brought a thief Then, I observed him on all sides (of his body) I did not see the soul there Then, I cut him into two and observed him on all sides. I did not see the soul there In that way, I cut him into three, four, and a number of pieces, but I did not see the soul there If I cut a person into two, three, four, or number of pieces, and see the soul, I would believe that the soul (etc) but as, sir, I cut a person into two, three, four, or number of pieces, and did not see the soul, my determination that the soul is the same as the body is well established" Then, Kesi, the Kumarashrama, said thus to Pradeshi, the king: "You Pradeshi, are a greater fool than that wood-cutter" "How, a greater fool, sir?" "Pradeshi, there were certain persons, desirous of getting fuel, and earning (their) livelihood by fuel, who, searching for fuel, hav-

ing taken fire, and a fire-pot, entered a forest of fuel. Then, those persons, came up to such a part (of the forest) where there were no villages, there they said thus to one person: "We shall enter the forest of fuel, O lovable like gods, (and) you prepare food for us, taking fire from this fire-pot. If fire from that fire pot gets extinguished, you may prepare food for us, by taking fire from this wood," saying so, they entered the *forest of fuel* Then, *that man, a short time after that*, thinking that he might prepare those men's food, went to (the place) where there was that fire-pot, (but) saw that the fire was extinguished Then, that man went (to the place) where there was that wood, and observed it on all sides, but saw no fire there Then, that person girt up his loins, took an axe, and cut that wood into two, and observed on all sides, (but) saw no fire there In the same way, he cut it into a number of pieces, observed on all sides, (but) saw no fire there Then, that man, having cut that wood into two (etc.) or number of pieces, (and) not seeing the fire, being fatigued, gloomy, tired, and dejected, threw the axe on one side, ungirt his loins, and said thus 'Oh, I have not prepared those persons' food!' And saying so, his mental activities being destroyed, thrown into the ocean of *anxiety and grief his palms placed on his face*, engrossed in the feeling of affliction, and his eyes fixed *on the ground*, began to meditate. Then, those persons cut wood, and came up to (the place) where there was that man, and seeing him, with his mental activities destroyed (etc) and meditating said thus "Why are you, lovable like gods, with your mental activities des-

troyed, meditating?" Then, that man said thus, "When entering the forest of fuel, you, lovable like gods, said this to me We, lovable like gods, enter the forest of fuel Then, some time after that, thinking, I will prepare food for you, I went (to the place) where there was the fire (etc), and thus I am meditating" Then, one of those persons, who was shrewd, skilful, learned (etc upto)and well-instructed, said thus You, lovable like gods, go and come soon having bathed and given offerings (etc) meanwhile I will prepare food," saying so, he girt up his loins, took an axe, prepared an arrow (—like stick) churned the Arani (wood) with the arrow, struck fire, kindled fire, and prepared food for those persons Then, those persons, having bathed, and given offerings, (etc upto) having done propitiatory rites, came up (to the place) where there was that man Then that man brought plenty of food, drink, dried fruit, and sweets, when those persons were seated on comfortable, nice seats Then, those persons tasted and relished that plenty of food etc After they had taken their food washed their hands and mouth, and were clean, and quite pure, they said thus to that person 'You, lovable like gods, are dull, foolish, illiterate, ignorant, and uninstructed, that you desire to see fire in wood, cut into two (etc)" Due to this reason, O Pradeshi, I said so, that you, O Pradeshi, are a bigger fool than that wood-cutter

29 Then, Pradeshi, the king said thus to Kesi, the Kumarashramaca "Is this proper, sir, that I should be reproached with all kinds of reproaches, blamed with all kinds of contemptuous words, such insults, and taunts in the midst of such a very big assembly by you, who

are so shrewd, skilful, wise, clever, much-talented, well-trained, learned and instructed ?' Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king "Do you, Pradeshi, know, how many courts are there ? " Sir, I know There are four courts They are the court of Kshatriyas, the court of Householders, the court of Brahmins, and the court of Sages " " Do you, Pradeshi, know what modes of punishment are laid down in these four courts ?' 'Yes, I know. One who offends the court of Kshatriyas is deprived of his hands, feet, head, or pierced with *a pole or deprived of his life by one blow* and his head severed from his body as a peak from a mountain One who offends the court of the householders is burnt in fire, wrapped in a bark-covering, or chaff One who offends the court of Brahmins is rebuked by unpleasant, distasteful, and disagreeable words, and branded with the sign of a pitcher or a dog or ordered to go out of the country One who offends the court of sages is rebuked by unpleasant (etc) and disagreeable words" " This, you know, Pradeshi, and yet you behave adversely, crookedly, antagonistically, contrarily, and contradictorily towards me ! Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "At first I conversed with you in the debate in that way Then, such a thought and determination arose in my mind 'I shall gain knowledge, conduct and perception of conduct, faith and perception of faith, soul and perception of soul as I shall behave adversely (etc) and contradictorily towards this man !' So due to this cause, I acted adversely (etc) and contradictorily towards you, lovable like gods " Then, Kesi, the Kumarashramana said thus to

Pradeshi, the king "Do you, Pradeshi, know which are the dealers?" "Yes, I know There are four kinds of dealers One gives something, but does not behave properly, one behaves well but does not give anything, one gives and behaves properly, one does not give and does not behave properly" "Do you, Pradeshi, know of those four dealers, who are rightly dealing and who are not rightly dealing?" "Yes, I know In them, one who gives and does not behave properly is a right dealer, in them, one that does not give, but behaves properly is a right dealer, in them, one that gives and behaves properly is a right dealer, in them, one that does not give and does not behave properly is not the right dealer" "So also, you are a right dealer, you are not, Pradeshi, one who is not a right dealer."

30 Then, Pradeshi, the king, said thus to Kesi, the young monk. "You are, sir, (so) very shrewd, skilful (etc) and well instructed. Are you able, sir, to show me the soul by taking it out from the body as the Amalak fruit in my palm?" At that time, not far from Pradeshi, the king, wind arose and grass and plants began to shiver, tremble, move, shake, collide and make sound, and got changed into those activities, (of shivering, trembling, etc) Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king, "Do you see, king Pradeshi, these grass and plants shivering (etc) and getting changed into those activities?" "Yes, I see" "Do you, Pradeshi, know which god, demon, serpent, Kinnara, Kimpurusha, great serpent, or Gandharva moves these grass and plants?" "Yes, I know. No god (etc upto ..), or Gan-

dharva moves them, it is the wind that moves them" "Do you Pradeshi, see the corporal form of this wind which has forms, desires, passions, infatuations, velocity, taints of the soul, and a body ?" "It is not possible ?" "If you, O Pradeshi, do not see the corporal form of this wind which has forms (etc upto), and a body, how can I, Pradeshi, show you the soul like an Amalaka in your hand ? Certainly, Pradeshi, a Chhadmastha (a man of incomplete knowledge–) person does not know and see all the aspects of ten things They are merit (a medium of motion to soul and matter), demerit (a medium of rest to soul and matter), space (in which all things reside), soul, when detached from the body, atom of matter, sound, scent, wind, knowledge whether a person will become a Jina or not, knowledge whether this (person) will end all the miseries or not. Only one, in whom knowledge and faith have been generated, an Arhat, a Jin, a Kevalin knows and sees all the aspects of these (things) They are merit, (etc upto .) or not. So, believe you, O Pradeshi, that the soul is different, etc."

31 Then, that Pradeshi, the king, said thus to Kesi, the Kumarashramana 'Sir, have the elephant and the Kunthu souls of the same (size)?' Yes, Pradeshi, they have souls of the same (size)' "Is it not really (a fact) that the Kunthu has smaller actions, smaller activities, smaller passions, and lesser food, bodily care, breathing in, breathing out, and prosperity than the elephant ? So also, has the elephant bigger actions, bigger activities, etc. than the Kunthu ?" "Yes, Pradeshi, the Kunthu has smaller actions, etc. than the elephant,

and the elephant has bigger actions, etc. than the Kunthu." "How, sir, are the souls of the Kunthu and the elephant equal (in size)?" "Pradeshi, suppose there is a certain chamber in a mansion carved out from rocks, which is solemn (etc.). Now, some person enters the interior of the chamber with a light or a lamp. He shuts on all sides the panels of the doors in the chamber firmly, strongly, and without a breach or a hole, and in the right centre of the chamber, lights the lamp. Then, that lamp brightens, illumines, warms and enlightens the interior, but not the exterior of the chamber. Then that person covers up the lamp with an Iddaraya (a cover of a lamp) then the lamp brightens up only the interior of the Iddaraya, but not the exterior of the Iddaraya, and not the exterior of the chamber. So also, in the case of Kilinja, Gandamaniyaka, bamboo-baskets, Adhaka, half-Adhaka, Prasthaka, half-Prasthaka, Chaturbhagika, Ashtabhagika, Shodashika, Dvatrimshika, Chatuhshashthika and cover of the lamp. Then that lamp would brighten up the interior of the cover of the lamp, (but) not the exterior of the cover of the lamp, not the exterior of the Chatuhshashtika, not the chamber, not the exterior of the chamber. So also, Pradeshi, the soul also enlivens up that type of body, got as a result of actions in the previous birth, whether small or big, by innumerable particles of soul. So, believe, you, O Pradeshi, that the soul is different, etc."

32. Then, Pradeshi, the king said thus to Kesi, the Kumarashramana: "Certainly, sir, it was the faith, (etc... upto) and the religious quest of my grandfather that the soul is the same as the body, and the soul and the

body are not different After that my father's faith was also this After that my faith (etc upto) and religious quest also is this So, I, shall not leave the family-supported faith, brought down by a long series of ancestors' Then, Kesi the Kumarashramana, said thus to Pradeshi, the king 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron!" "Who was that man who carried a load of iron?" "Pradeshi, certain persons desirous of wealth in search of wealth, greedy of wealth longing for wealth, thirsty of wealth, in search of wealth, taking a plenty of merchandise for sale taking a lot of food drink and provisions for journey entered a forest, where there were no villages, which was *unfrequented* (by men), and had long paths Then, those persons, having come up to some part of that forest, where there were no villages saw a great iron-mine, with big and small layers, opened up, and very deep Being very pleased and satisfied in heart, they called each other and said thus "O lovable like gods, this iron mine is as desired, pleasant, (etc) and as wished for So it is beneficial for us to bind this load of iron, saying so they agreed with each other in this matter They bound the load of iron and started as before Then those persons having come up to some part of that forest, where there were no villages saw a great tin mine, spread wide on all sides with iron etc and having called one another, said thus "This tin mine is etc as wished for. Even with little tin much iron can be had. So, it is beneficial for us to bind a load of tin, leaving the load of iron," saying so, they agreed with each other in this matter and left

the load of iron, and bound the load of tin There, one person was not able to leave off the load of iron Those persons said thus to that man "O lovable like gods, this is a tin mine, etc, and much iron can be had So, lovable like gods, leave this load of iron, and bind a load of tin Then that man said thus "O lovable like gods, this iron has been carried by me from a long distance, it has been carried by me for a long time, O lovable like gods, it is bound with strong knots by me, O lovable like gods! It is not bound loosely, O lovable like gods, it is bound by hard knots, O lovable like gods! I am not able to bind a load of tin, leaving off the iron one' Then, as those persons could not persuade that man by telling many na-ratives or giving precepts, they started as before In the same way, it happened in the case of a copper-mine, silver mine, gold-mine, jewel-mine, and diamond-mine Then those persons came up (to the place) where there was their country, and their respective cities, and made a sale of diamonds, and got a number of servants, maid-servants, cows, buffaloes and sheep, got consetrated lofty eight-floored palaces, and having bathed and given offerings, being given a dancing and a treat on the terraces of (their) excellent palaces, with thirty-two types of dances performed by excellent young women, with the heads of drums being sounded, lived enjoying all the desired pleasures of sound, touch etc Then, that man, with the load of iron, came up (to the place) where there was his own city. Taking the load of iron, he made a sale of iron, then, having consumed and exhausted the little money (obtained) from it (the sale

of iron), saw those persons on the terraces of their palaces, enjoying etc.; and (then) said thus 'Oh, verily, I am unfortunate, sinful, unsuccessful, possessed of ill-ominous marks, shameless, penniless, born on the fourteenth (Tithi) devoid of merit, and possessed of evil and ill-ominous signs If I had listened to what (my) friends, caste-people, and near relatives told me, I would also have been enjoying on the terrace of (my) palace" So, for that reason, Pradeshi, I said 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron !'

33 Thus, that Pradeshi, the king, being enlightened, saluted Kesi, the Kumarashramana, and said thus: "Certainly, sir, I shall not repent like that person who carried the load of iron So, I desire to hear from you the religion expounded by the Kevalin (the Jina), lovable like gods' "As you please, lovable like gods, I do not object to it" The religious discourse was given as to Chitra, and likewise he took the vows of a householder, and then he thought to go (to the place) where there was the Seyaviya town. Then, Kesi the Kumarashramana, said thus to Pradeshi, the king: "Do you, Pradeshi, know how many teachers are there?" "Yes, I know, there are three teachers They are the teacher of arts, the teacher of handicrafts, and the teacher of religion" "Do you, Pradeshi, know what observance of modesty is to be made towards each of the three teachers?" "Yes I know The teachers of arts and handicrafts (are to be served) by besmearing and sweeping, by bringing flowers before (them), by bathing (them) by adorning or by feeding (them), by giving (them) plenty of gifts proper for (their) maintenance

(living), or by granting (them) such allowances as would enable (them) to maintain (their) sons, grandsons (and others) Where ever he sees the religious teacher, he should salute bow down, welcome and honour him, and adore him as an auspicious and blessed deity, or a Chaitya and should offer unobjectionable food, drink, dried fruit and sweatmeat, and should invite him to take articles for use (to be returned after use) wooden-seat, wooden planks, beddings and mats" "You, Pradeshi, know (all) this, and yet, having behaved towards me adversely (etc), and without begging my pardon for it, you desire to go (to the place) where there is the Seyaviya town! Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana "Certainly, sir, such a thought arose in me—'certainly, I have behaved adversely (etc) towards (him), that lovable like gods, but (to morrow) at dawn, the night having turned into morning, (etc) (the sun) shining with brightness, being surrounded by the retinue from the harem, after saluting and bowing down to (him), that lovable like gods, I would certainly, again and again beg pardon, with proper modesty, for this (behaviour of mine),' saying so, he returned to the direction from which he had come

34 Then, that Pradeshi, the king at dawn, when the night had turned into morning (etc.), and (the sun) shining with brightness, pleased and satisfied (etc) in heart, went out as Kunika, surrounded by the retinue from the harem, and (approached) by five modes of approaching (a holy person), saluted and bowed down (to Kesi), and again and again begged pardon with proper modesty

for that behaviour Then, Kesi, the Kumarashramana, expounded religion to king Pradeshi's wives led by Suryakanta and that very big (and respectable) congregation, that great assembly. Then, Pradeshi, the king, having heard and thought religion, having risen, stood up, and saluted and bowed down to Kesi, the Kumarashramana, desired to go (to the place) where there was the Seyaviya town. Then, Kesi the Kumarashramana, said thus to Pradeshi, the king: "Don't you, O Pradeshi, having first become beautiful, become unbeautiful afterwards, like a forest-region, a dancing theatre, a sugar-cane-crushing-factory or a thrashing yard!" "How that sir?" "When a forest-region stands much beautified by leaves, flowers and fruit, and shines with the lustre of green vegetation, the forest-region becomes beautiful When there are no leaves, flowers and fruit, and it does not shine with the lustre of green vegetation, and does not stand so beautified the forest-region stands as if faded, worn out, withered, with (its) yellow leaves fallen down, and with dry trees, then, the forest region does not remain beautiful When, in the theatre, it is sung, played upon, danced, laughed and sported, it becomes beautiful When, in the theatre, it is not sung (etc) and sported, it does not remain beautiful When in the sugar-cane crushing factory, it is cut, split, boiled, drunk and given, it becomes beautiful When in the sugar cane-crushing factory, it is not cut (etc), it does not remain beautiful. When, in the thrashing yard, it is agitated (busy), (and corn is) crushed, rubbed separated (lit known), eaten drunk and given, it is beautiful, when in the thrashing-yard it is agitated (etc),

it does not remain beautiful. So, due to that reason, I said, O Pradeshi, 'Don't you, O Pradeshi, having first become beautiful, become unbeautiful afterwards, like a forest-region or (etc).' Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana "I shall not, sir, become first beautiful and afterwards unbeautiful, like a forest-region or (etc .) thrashing yard. I shall divide the seven thousand villages, Seyaviya being the chief town, I shall give one part to the army, I shall put one, the store-house in I shall give one to the harem, and with one part, will make a very great building of the shape of one carved out in a rock. There, getting prepared plenty of food (etc) by many persons who would be given maintenance, food or wages and distributing that food (etc) among monks, Brahmins, mendicants, wayfarers and travellers, I would live (observing) many vows as the Shilavratās, Gunavratas, abstinence, Posadha fasting etc ," saying so, he returned to the direction from which he had come. Then, the next day (etc), when (the sun was) shining with brightness, that Pradeshi, the king, divided the seven thousand villages, Seyaviya etc into four parts. He gave one part for the army, (etc) and got prepared a building of the shape of one carved out in a rock, and lived there, getting prepared plenty of food by many men (etc), and distributing it among many monks, etc.

35 Then, that Pradeshi, the king, lived as a Jain, knowing the soul and non soul (जीव and अजीव) From the time that Pradeshi, the king, had become a Jain, he lived careless of the kingdom, nation, army, vehicles, treasury, store-house, city, harem and the country Then,

this kind of thought arose in the mind of his queen Suryakanta "From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, the nation (etc.), the harem, myself and the country So, it is, certainly, better for me to live, myself managing and ordering the royal dignity, having placed Suryakanta, the prince, on the throne, after killing Pradeshi, the king, by the use of any weapon, fire, Mantra, or poison." saying so, she thought (determined) this, and called Suryakanta, the prince, and said "From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, nation (etc), harem, myself, the country, and human sensual pleasures So, it is better, O son, for you to sit on the throne, and manage and order the royal dignity yourself, after killing Pradeshi, the king, by means of any weapon, or (etc)" Then, Suryakanta, the prince, so addressed by Suryakanta, the queen, did not heed or care for this matter, but stood silent Then, this kind of thought arose in (the mind of) Suryakanta, the queen "Let not Suryakanta, the prince, reveal this, my secret, to Pradeshi, the king," saying so, she remained watchful of the defects, secrets, privacies, faults and weaknesses of Pradeshi, the king Then, one day, Suryakanta, the queen, knew the weakness (weak point) of Pradeshi the king, and having known it, she adopted the means of poisoning food (etc), sweetmeat, all the clothes, scents, garlands and ornaments and offered those poisoned food, clothes (etc) and ornaments to Pradeshi, the king, when he had bathed (etc), performed propitiatory rites, and was on a comfortable seat, and (thus) she tried to kill (him)

Then, that Pradeshi, the king, having taken that poisoned food etc, a severe, excessive, sharp, harsh, bitter, fierce, very distressing, painful and unbearable bodily pain was produced (in the king's body), and he lived suffering from burning sensation, his body being afflicted with bilious fever

36 Then, that Pradeshi, the king, knowing himself cheated by Suryakanta, the queen, (but) not blaming (her) even in mind (thought), went (to the place) where there was the Posadha Shala (Upashraya), having gone there, he swept it, inspected the latrines and urinals, spread the grass mat, sat on it, and facing the east, sitting in a cross legged pose, giving a turn round his head by raising (his) cavity formed by his palms over (his) head, said thus "My salutations to the Tirthamkaras (etc), who have attained (the state of perfection)! My salutation to Kesi, the Kumarashramana, my religious preceptor and teacher! I, here, bow down to him there May he, there, see me here, saying so, he saluted and bowed down "I have, formerly, given up doing gross injury to beings etc (upto) attachment to riches, in the presence of Kesi, the Kumarashramana So, now, I give up doing all kinds of injury to beings etc (upto), attachment, all anger (upto), the thorn of false faith, and activity which should not be done, and I give up all food and four types of eating till I live, and as diseases etc might touch my body, I abandon even that by last inhaling and exhaling breaths" saying so, after having confessed (his sins) and vowing not to repeat (them), having attained the concentration of mind, died at his proper time and was

born in the Saudharma Kalpa—the first heaven, in the Suriyabha Vimana in the birth place of gods, as in the description Then, that god Suriyabha, as soon as he was born, got five kinds of perfection and fullness It is perfection in food, body, senses, respiration, and speech. So, thus, was that divine power, divine godly lustre, divine godly dignity got, obtained and secured by Suriyabha, the god (Here ends the speech of Lord Mahavira)

37 "How long, sir, is the stay of Suriyabha, the god, destined (in heaven)?" "Gautama, it is destined for four Palyopamas." "Where will that Suriyabha, the god, go, or be born after the end of his life, his birth (as a god), his stay (in heaven), and fall in degradation from that world?" "Gautama, in the Mahavideha country, in the family which would be like this it will be rich, lustrous, big, possessing vast and spacious buildings, beds, seats, cars, and vehicles, possessing much wealth, gold, and silver, engaged in money making pursuits, offering plenty of food and drink, possessing many servants, maid servants, cows, buffaloes, sheep and many (other things), unbeaten even by many persons (in power and pelf), there, in some family, he will be reborn as a son Then, from the time that the boy would be still in the womb, the faith of his parents in religion would be very firm Then, full nine months having been completed and a seven and a half night having elapsed, the child, with tender hands and feet, with (his) body endowed with full five senses without defects, possessing auspicious signs and marks, with all (his) limbs well-formed and beautiful, complete in

breadth, height and thickness, with a figure pleasant like the moon, charming, and pleasing to see, would be born. Then, his parents would perform the Sthitipatita ceremony on the first day of his birth. On the third day, they would perform the Chandra-Soorya-Darshanika ceremony. On the sixth day, they would keep awake on account of Jagarika. The eleventh day having passed, and the twelfth day having come, the purificatory rites after child-birth being over, after becoming clean, and (the precincts) being washed and besmeared, they would cause to be prepared plenty of food, drink, dried fruit and sweetmeat. (And), having invited friends, caste-people, near relations, neighbours and servants, and then, having bathed and given offerings (etc.), adorned and having taken comfortable seats in the dinner-hall, they would enjoy, tasting, relishing, eating and sharing plenty of food etc. with friends, caste-people (etc) and servants. After having eaten and having washed and become clean, and got purified, they would honour and respect the friends, caste-people (etc.) and servants with plenty of clothes, scents, garlands, and ornaments, and say thus in the presence of those very friends (etc.) and servants: "As from the time that this child was still in the womb, (our) faith in religion has become firm, let his name be दढप्रतिज्ञ. Then, the parents of that child दढप्रतिज्ञ would christen him-as दढप्रतिज्ञ-दढप्रतिज्ञ (i e. twice) Then, his parents would perform in due order, with a great deal of pomp and dignity, the ceremonies of Sthitipatita, Chandra-Soorya-Darshanika, Dharma-Jagarika, christening, first-feeding, first-uttering, every (monthly) birth day,

first walking, punching the years, yearly birth-day, (first) showing, and many others as of pregnancy and relating to birth

38. Then, that child दढप्रतिज्ञ surrounded by five nurses *viz.* nurse for feeding milk, for bathing (him), for decorating (him), for fondling (him) on (her) lap, and for making him play, and by many other maids from Kirata country, dwarfish maids, hump backed maids, maids from Barbara, Bakusha, Yona, Pranhava, Isina, western countries Lasika, Lakusa, Dramila, Simbal-dvipa, Arabia, Pulinda, Pakvana, Bahala, Murunda, Shabara and Persia, dressed in various fashions, both native and foreign, (and some) dressed in their native fashion, able to know the gestures, thoughts and desires (of the child), clever, skilful, and modest, and (also) surrounded by a group of maids, a group of young women, a band of eunuchs, chamberlains and elderly servants, (and) borne from hand to hand, being tossed, being clasped from one body to another, being treated with singing, being fondled, embraced, closely embraced, saluted, and kissed, and walking with the help of others on the floor studed with gems, will be comfortably brought up like an excellent Champaka tree deposited (grown) in a mountain cave, unexposed to wind and obstacles

39 Then, the parents of that boy दढप्रतिज्ञ, knowing that he had grown a little older than eight years, will take him to a teacher of arts with a great deal of pomp and dignity at a time when the date, the part of the day and the constellation would be auspicious, after having bathed (him), and made him give offerings and do auspicious signs and propitiatory rites, and decorating (him) with all types of ornaments Then, that teacher of arts

will instruct and teach that boy दृढप्रतिज्ञ seventy two arts begining from writing, and ending with the art of (forecasting a famine or otherwise from) the notes of birds, the chief being mathematics, and the Sutras and their meaning They are writing[1], mathematics[2], the art of changing dresses[3], dancing[4], singing[5], the art of playing on musical instruments[6], the art relating to sounds[7], the art of playing on drums[8] (or lotus like instruments), the art of beating time according to measures[9], gambling[10], eloquence[11], playing with dice[12], playing chess[13], the art of protecting the city[14], the art relating to the recognition of water and earth[15], the art of preparing food[16], the art of knowing whether certain water is suited to health or not[17], of dressing[18], of anointing[19], of making and using a bed[20], of forming the Arya metre[21], of (making) riddles[22], of (understanding) Magadhi[23], of (knowing) Prakrit verses[24], of songs[25], of verses[26], of purifying gold and silver[27], of testing gold[28], of preparing powders (like saffron and Gulal)[29], of (putting on) ornaments[30], of adorning ladies[31], of (knowing) the characteristic signs of women[32], men[33], horses[34], elephants[35], bullocks[36], cocks[37], umbrellas[38], staves[39], swords[40], gems[41], Kakini jewel (used by a Chakravarti king)[42], architecture[43], the art of town surveying[44], of camping the army[45], of spying[46], of counter-spying[47], of arranging the army (in the field)[48], of counter arranging the army[49], of marshalling the army in a wheel form[50], of arranging the army in the form of an eagle[51], of arranging the army in the form of a cart[52], the art of fighting[53], of fighting a great battle[54], of deadly fight[55], of bone fight[56], of fist-fight[57], of wrestling[58], of fighting with whips

 38901

(which appear like creepers)[59], of arrow throwing[60], of fencing[61], of archery[62], of melting gold and silver[63], of casting gold[64], of playing with threads[65], of playing with a ball[66], of playing with lotus-stalks[67], of piercing the wings (of a flying bird with an arrow)[68], of piercing an army[69], of charms to make (a dead person) alive[70], of showing oneself like a dead person[71], and the art of (forecasting a famine or otherwise from) the notes of birds[72]. Then, that teacher of arts, having instructed and taught that child दृढप्रतिज्ञ the seventy-two arts begining with writing, and ending in the art of (forecasting a famine or otherwise from) the notes of birds, the art of mathematics being the chief one, and the Sutras and their meaning, and texts by actual practice will bring back the child to his parents. Then, the parents of the boy दृढप्रतिज्ञ will honour and respect that teacher of arts by giving him plenty of food, drink, dried fruits, sweetmeat, clothes, scents, garlands and ornaments and will give him plenty of gifts fit to maintain him for his life, and then, he will be dismissed.

40 Then, that lad दृढप्रतिज्ञ, having passed his boyhood and the stage of a pupil (who is taught), having attained youth, and having become well versed in seventy two arts, expert in eighteen kinds of native languages, and his nine sleeping limbs having been wakened up, fond of music, clever in singing and dancing, putting on nice dress fit for (visiting) the house of love, clever in keeping a proper gait, smile, talk, standing in love talks, and wise in employing suitable courtesy, will become a fighter on horse (back), on elephant, a wrestler, a fighter with his arms, capable of full enjoyment of

pleasures, and adventurous, will move about at any odd hour Then, the parents, knowing that the lad दृढप्रतिज्ञ has passed his boyhood (etc. upto) and moves about at any odd hour, will invite him to enjoy plenty of food, drink, resting house, clothes and beds (But) like a blue or red lotus or (etc.), having a hundred thousand petals, born in mud and grown in water, which is not smeared with the dirt of mud or water, the lad दृढप्रतिज्ञ also, born in sensual pleasures, and grown up in enjoyments will not be attached to any of the friends, caste people, near relations, neighbours, and servants Verily, he will have the perfect religious knowledge from old ascetics possessing merits as described (in the Shastras), and, (then), getting shaved (as a monk) he will renounce the house-holder's life and become a houseless (monk). He will become a houseless (monk), walking with care and attention (upto. .), and shining with lustre like fire in which good offerings are thrown. Then, that worthy one, purifying himself with the highest knowledge, highest (lit such) faith, highest conduct, housing, outing, straightforwardness, tenderness, humility, forbearance, protection (against sins), emancipation, and by the highest path of salvation, the result of all kinds of restraints, austerities and good deeds, will be produced in him the endless, highest, entire, complete, clear and unobstructed perfect knowledge and vision Then, that worthy one will become an Arhat, a Jina and a Kevalin, and know the state of all beings including that of gods, human beings and demons It is coming (of people into this world i. e birth), going (out of the world i e death), staying (in this world), falling (of a heavenly or hellish being

from that position), birth (of heavenly or infernal beings), thought, deed, inner working of the mind, destroyed (actions-Karmas), enjoyed (actions), deeds done openly, deeds done secretly,—he, the worthy (of liberation) and omniscient, will live, knowing and seeing all the activities of all the worlds and souls, generating out of the union of mind body and speech Then, that Kevalin स्वप्रतिष्ठ, living and outing in this way, having lived in this way, having lived in the state of a Kevalin for many rainy seasons (1 0 years), having enjoyed the remaining of his life, will abstain from taking food, and will drop many types of meals for fasting He will resort to that goal for which sake is observed nudity, complete shaving (as a monk), pulling out of hair, celibacy, non bathing, not cleansing of teeth, bare-footedness, sleeping on bare ground, on a wooden plank, going out to others' houses, having obtained (food etc) or having obtained with insult, honoured, dishonoured or disrespected by others, getting censure and contempt, (for the attainment of which—) for which sake various kinds of twenty two unpleasant miseries and divine calamities, causing pain to the senses shall have been born (by him), and he will attain perfection, will be awakened (unto knowledge), will be liberated, will be emancipated and will end all the miseris (of birth and death), with his last inhalation and exhalation.'

41 "So it is, sir,so it is," said the venerable Gautama to Lord Mahavira, and saluted and bowed down to him, and lived purifying himself by abstinence and austerities

END

THE TALK OF PRADESHI IS FINISHED

NOTES.

THE TALE OF PRADESHI

---

1 *Gist* इन्द्रभूति गौतम, *the disciple of Lord* महावीर *asks his preceptor as to how the god* सूरियाभ (स सूर्याभ) *obtained godhood, and who he was in his former birth* सूरियाभेण Inst Sing of सूरियाभ, the soul of King Pradeshi, born, in the 1st heaven, as a god, in a celestial abode called Suryabha भन्ते Voc. Sing of भन्त (स भगवन्त) Generally, this word is used in addressing holy persons, and may be translated by words like, 'Venerable, holy, or revered sir" दिव्वा (स दिव्या) divine देविड्ढि (स देव + ऋद्धि) power of gods देवज्जुई (स देवद्युति) lustre of gods. देवाणुभावे (स देव+अनुभाव) prowess of gods किण्णा (सं केन) by what (means)? लद्धे (सं लब्ध) got पत्ते (स प्राप्त) obtained अभिसमन्नागए (सं अभिसमन्वागत) secured पुव्वभवे (सं पूर्वभवे) in the former birth किंनामए (स किंनामक) of what name? गोत्तेण (स गोत्रेण) by family कयरंसि (सं कतरस्मिन्) in what? जाव: (स यावत्) In Jain literature, this word stands for a certain description given elsewhere, and it is used to avoid the unnecessary length of a work It is translated by "upto ' or 'etc' संनिवेसंसि (स संनिवेशे) in a residence दच्चा (स दत्वा) indeclinable past part, from दा to give—having given भोच्चा (सं भुक्त्वा) having eaten. किच्चा: (सं कृत्वा) having

done. **समायरित्ता** (स समाचरित्वा) having practised. **तहारूवस्स** (स. तथारूपस्य) of one possessing such merits, as described in Shastras. **समणस्स** (स श्रमणस्य) of an ascetic or monk. **माहणस्सः** (सं माहणस्य) of a Brahmin or a learned person Jain monks explain it as मा+हण (स. हन्), 'do not kill'–those learned persons who believe in the principle of **अहिंसा**, especially Jains. **अन्तिएः** (स अन्तिके) near, or in the presence of; to be translated here, by the word, 'from.' **एगमवि** (स एकमपि) even one. **आरियं** (स आर्यम्) noble. **धम्मियं** (स. धार्मिकम्) religious. **सुवयण** (स सुवचनम्) literally, 'good word,' here, precept or discourse **सोच्चाः** (स श्रुत्वा) having heard **निसम्मः** (स निशम्य) having listened (to).

2. *Gist : Lord* महावीर *tells his pupil* गोतम *the tale of King Pradeshi, who lived in the town* श्वेतवीना *or* श्वेताम्बिका *of the country* केकयार्ध *and who was extremely irreligious and did not properly manage the taxes of his kingdom* **गोयमा**. (स गौतम) O Gautama! The first paragraph is the questioning by Gautama to Lord महावीर Now, in answer to that Lord, महावीर addresses him गोतम was the chief disciple of Lord महावीर, he is also called a गणधर **इः** is an expletive used in the sense of 'इति' **समणे भगवं महावीरे** the revered ascetic Lord Mahavira. **आमन्तेत्ता** (स आमन्त्रयित्वा) having called **वयासी** Said. Past tense of **वद, तेणं कालेणं तेणं समएणं**: In that time, in that epoch. **इहय** (स इहैव) here. **जम्बुद्दीवेः**

(स. जम्बुद्वीपे) name of the first island, of the innumerable islands in the ocean. भारहेवासे. In (the country named) India–Bharata Kshetra. केइयद्धे... जणवए: in the province or country named Kekayaradha, where, as the com. explains, half the population was Anarya. (स केकयार्धे जनपदे) जनपदः–a country. होत्था: (स. आसीत्) (there) was. रिद्धत्थिमियसमिद्धे: (स. ऋद्धस्तिमितसमृद्ध·) prosperous (ऋद्धः), peaceful (स्तिमित), and rich (समृद्धः) सेयविया: the capital of king Pradeshi–(स श्वेतवीता or श्वेताम्बिका). पडिरूवा: (स प्रतिरूपा) charming–that which appears fresh at every moment. ·In Sanskrit it means 'suitable'. तीसे: (स तस्या) of that. बहिया: (स बहि) outside. उत्तरपुरत्थिमेदिसीभाए: (स. उत्तरपौरस्त्ये दिग्भागे) in the north-eastern angle of the directions, *i. e* in the north-eastern direction. एत्थ: (अत्र) here, in this place. णं (स नु) a particle carrying no meaning, used as an expletive. मियवणे: (सं. मृगवन) a garden of that name. उज्जाणे (स. उद्यान) a garden. रम्मे (स. रम्य) charming. नन्दणवणप्पगासे: (स नन्दनवनप्रकाश) like (पगासे) the नन्दनवन, the garden of Indra सव्वोउयफलसमिद्धे: (स सर्व+ऋतुक+फल+समृद्ध·) rich with fruits of all seasons. सुभसुरभिसीयलाए छायाए सव्वओ चेव समणुबद्धे (सं. शुभसुरभिशीतलया छायया सर्वत्र एव समनुबद्ध) covered at all places by pleasant, fragrant and cool shade. पासादिए: (सं प्रासादिक:) pleasing, nice. Here, some of the description is cut off. तत्थ (स) तत्र. पएसी: (सं प्रदेशिन्) lit. a king of a province, here it is a proper noun-Pradeshi.

महया हिमवन्तः (सं. महाहिमवन्तः) the rest of the description is in the औपपातिक सूत्र; great like the Himalayas. विहरइः (सं. विहरति) lives. Throughout the book, the present is used for the past tense. अधम्मिए अधम्मिट्ठे: (सं. अधार्मिकः अधर्मिष्ठः) impious and sinful. अधम्मक्खाई अधम्माणुए: (स. अधर्मख्यातिः अधर्मानुगः) notorious for his unrighteousness, and a follower of sinful ways (impiety). अधम्मपलोई अधम्मपजणणे: (स. अधर्मप्रलोकी अधर्मप्रजनन) looking upon impiety as preferable to piety, one who considers that impiety or sin is worth preferring to piety or धर्म (अधर्म प्रलोकी), and fostering heretical creed amongst people, spreading irreligiosity (अधर्मप्रजननः). अधम्मसीलसमुदायारेः(अधर्मशील समुदाचारः) irreligious in character and conduct. अधम्मेण चेव वित्तिं कप्पेमाणेः (सं वृत्ति कल्पमानः) conducting himself by impiety. वृत्तिः livelihood or conduct. हणछिन्दभिन्दापवत्तएः (स. 'हन् छिन्द् भिन्द्' प्रवर्तकः) encouraging the doctrines of "kill, cut, and break." चण्डेः fierce. रुद्देः (सं. रुद्रः) savage. खुद्देः (सं. क्षुद्रः) low. लोहियपाणीः (सं. लोहितपाणीः) (one) whose hands are smeared with blood. साहसिएः (सं. साहसिकः) rash. उक्कंचणवंचणमायानियडिकूडकवडसाइसंपओगबहुलेः (सं. उत्कञ्चनवञ्चनमायानिकृतिकूटकपटसातिसंप्रयोगबहुलः) clever (lit. full of-बहुल) in cheating (उत्कञ्चन–it also means 'bribe'), fraud, trick, (taking) revenge (निकृति), (making) plots, deceit, gaining by magic (सातिसंप्रयोग–it also means business by mixing articles of inferior quality with those of superior quality, but

as a king, generally, did not trade in those days, the other meaning is taken, *i. e.* gaining by magic, inspite of the fact that the com. does not agree with that meaning.) **निस्सीले:** (सं. निश्शील:) devoid of character. **निव्वए:** (सं. निर्व्रत:) devoid of any vows, *i. e.* not observing them **निम्मेरे:** (सं. निर्मर्याद:) not keeping proper decorum, *e. g.* respect towards elders and the learned (निर्लज्ज). **निपच्चक्खाण पोसहोववासे:** (स. निष्प्रत्याख्यान पौषधोपवास:) one who has no vows like the Poshadha fasting. The, 11th. vow of a layman in which he has to abandon all sinful activities for a day and has to remain in a religious and holy place for fasting. It is observed on the पर्व days, the अष्टमी, चतुर्दशी, पूर्णिमा and अमावास्या, in all they are six days. पच्चक्खाण is the 10th vow of a layman; it is the vow of abstaining from certain sins. **दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं :** (सं द्विपदचतुष्पदमृगपशुपक्षीसरीसृपाणाम) of the bipeds. quadrupeds, animals (मृग) beasts, birds and reptiles) (सरीसृप). **सरीसृप:** one that walks by sliding—*i. e.* a reptile. **घायाए वहाए उच्छेयणाए** (सं. घाताय बधाय उच्छेदनाय) for the killing, slaughter, and extermination. **अधम्मकेऊ:** (स. अधर्मकेतु) a signal of sinfulness, or a planet of sinfulness. केतु a banner, a planet, sign, or signal; here, a sign, signal, or planet. **समुट्ठिए:** (सं समुत्थित) arisen. **अब्भुट्ठेइ:** (स. अभ्युत्तिष्ठति) rises up-in respect. **पउञ्जइ:** (सं. प्रयोजयति— or प्रयुनक्ति) employs. **सयस्स:** (स्वकीयस्य) of his own. **वि:**

अवि (स.) यः a particle नो न+उ (a particle). सम्मं सम्यक् (स), properly-well. न करभरवित्तिं पवत्तेइ (स. न कर भरवृत्तिं प्रवर्तयति ।) does not use or manage the taxes and tributes.

3. *Gist. King Pradeshi had a queen named* सूर्यकान्ता, *who had a son named* सूर्यकान्त *He was the heir-apparent and looked after the administration of the kingdom.* रन्नो. (स राज्ञ) of the king. देवी. queen. सुकुमालपाणिपाया. (स सुकुमारपाणिपादा) having delicate hands and feet धारिणीवण्णओ. (स. धारिणी-वर्णन) the description of queen धारिणी The rest of the description of queen सूर्यकान्ता is the same as that of queen धारिणी, given in the first part of this रायपसेणियसूत्त. सद्धिं. (स सार्धम्) together, with अणुरत्ताः (स अनुरक्ता) attached to, in deep love with अविरत्ता (स अविरक्ता) not devoid of attachment, *i. e* who never failed in love. इट्ठे सद्दे रूवे जाव विहरइ (स इष्टशब्दरूप यावत् विहरति) lived enjoying all the desired (इष्ट) pleasures of sounds (music), forms, etc जेट्ठे पुत्ते (ज्यष्ठ पुत्र) the eldest son अत्तए (स आत्मज) son. जुवराया (स युवराज) the heir-apparent रज्जं च रट्ठं च बलं च वाहणं च. (स राज्य च राष्ट्र च बल च वाहन च) the kingdom, country (राष्ट्र), army, and the vehicles (वाहनम्) राज्य includes the possessions outside his country, the tributary states etc. राष्ट्र means the country or the nation वाहन includes horses, chariots, elephants etc. कोसं च कोट्ठागारं: (सं कोप च कोष्ठागारम्) the treasury and the store-house (कोष्ठागारम्).

अन्तेउरं (स. अन्त पुरम्) the harem. सयमेव: (सं. स्वयमेव) himself. पच्चवेक्खमाणे: (स. प्रत्यवेक्षमाणः) looking after (present part. from प्रति+अव+ईक्ष)

4. Gist: That King Pradeshi had his cousin and charioteer named Chitra, whose counsel he always sought in every important matter relating to the state or to himself. भाउयवयंसए· (स भातृवयस्क·) brother and companion. चित्ते: (स चित्र) Chitra. सारही: (सं. सारथि) a charioteer But Chitra was not only a charioteer, but he was also the brother, and friend of the King. So he used to guide the King in many important and secret matters, as a secretary would do; the word सारही may be rendered by the word 'private secretary' in the case of चित्र. | अड्ढे (स आढ्यः) rich. बहुजणस्स अपरिभूए (स. बहुजनै अपरिभूत) not vanquished (अपरिभूत) by many with respect to power and pelf; i e unique among men. सामदण्डभेयउवप्पयाणअत्थसत्थईहामइविसारए: (सं. सामदण्डभेदउपप्रदानअर्थशास्त्रईहामतिविशारद) expert (विशारदः) in (the use of) negotiations (साम), punishment (i e war–दण्ड), dissensions (भेद), bribing (lit. giving as a gift–उपप्रदान), political economy and deliberation (over what has been perceived). Four means have been thought in the ancient politics, for dealing with an enemy. The first is साम, or peaceful negotiations The second is दान or giving money, here, in this book, it is placed third in order, under a different name–उपप्रदान.

The third is दण्ड–or punishment–perhaps war. The fourth is भेद or making dissensions in the enemy's camps and winning over a certain part of it. These means were used, by turns, and in the case of failure of each one of them, the succeeding one was used; of course, some were employed even simultaneously. अत्थसत्थः (स. अर्थशास्त्र) the science of political economy. ईहामइः (स. ईहामति) It is one of the varieties of मतिज्ञान, a stage next to perception i. e. pondering over what has been perceived for arriving at a correct judgment. उप्पत्तियाए वेणइयाए कम्मियाए पारिणामियाए चउव्विहाए बुद्धिए उववेएः (सं. औत्पत्तिक्या वैनयिक्या कार्मिकया पारिणामिक्या चतुर्विधया बुद्ध्या उपेत) endowed with (उपेत) four types of intellect, viz: intellect capable of high imagination, which is inborn (औत्पत्तिकी), intellect generated due to modesty shown towards the preceptor and elders, which is got by training (वैनयिकी), intellect which creates thought or impulse in the mind during the course of study, which originates after practical knowledge and experience (कार्मिका), and lastly, intellect produced in old age (पारिणामिकी). कज्जेसु: (स. कार्येषु) in kingly duties. यः च. कुडुम्बेसु (स. कुटुम्बेषु) in family affairs. मन्तेसु: (स मन्त्रेषु) in counsels गुज्झेसु: (स. गुह्येषु) in secrets. रहस्सेसु: (स. रहस्येषु) in confidential matters. निच्छयेसु: (स. निश्चयेषु) in decisions. आपुच्छणिज्जेः (सं. आपृच्छनीयः) worthy to be consulted. मेढिः (सं. मेथि) a small post or pillar. पमाणं: (स. प्रमाणः) authority.

आहारे: (स. आधारः) support. आलम्वणं (स. आलम्बनम्) a prop, or support. चक्खू: (सं. चक्षु) the eye; the very eye of the King. मेढिभूए: (स. मेढिभूतः) who had become the pillar. सव्वट्ठाण सव्वभूमियासु: (स. सर्वस्थान-सर्वभूमिरासु) in every place and ground. लद्धपच्चए: (सं.लब्ध-प्रत्यय.) one who had got the confidence (of the King). विइण्णवियारे: (स. वितीर्णविचारः) one who is permitted and commissioned by the King, to move about freely everywhere. रज्जधुराचिन्तए: (स. राज्यधुराचिन्तकः) meditating on the yoke (धुरा) of administration of the kingdom.

5. Gist: Once King Pradeshi wanted to send a valuable gift to his neighbouring King Jitasatru: so, he called his charioteer Chitra and ordered him to carry the gift to that King. कुणाला: Kunala is the name of a country, situated to the north, which had a capital named Kunala; some believe, and in some works it is so stated that Kunala was the other name of Ujjain. Then the country Kunal, may be the modern Malava. सावत्थी:(स.श्रावस्ती) a town of that name in Kunala country. कोट्ठए: (सं. कोष्ठकः) name of an ancient pleasure garden in the Savatthi town. चेइए: (सं. चैत्यः) a garden. पोराणे· (स. पौराणिकः) ancient. अन्तेवासी: (स.अन्तेवासिन्) living near, neighbouring. जियसत्तू: (सं. जितशत्रुः) a King of that name. अन्नया कयाइ: (स. अन्यदा कदाचित्) One day, on a certain day, at some time or other. महत्थं महग्घं महरिहं विउलं रायारिहं: (स. महार्थं महार्घं महार्हं विपुलं राजा-

र्हम्) very valuable, very befitting (for a King), extensive (विपुल), and fit for a King The words महग्घ महरिह etc are synonmys पाहुड (स प्राभृतम्) a present, or tribute सज्जावेइ (स सृज्–to prepare) causal form, got prepared सद्दावेइ (स शब्द्–to speak) calls Here the present tense is used for the past The figure २ in the beginning of a sentence, as here, connects the last verb of the former sentence with this sentence, e g सद्दावेइ। २ (i e सद्दावित्ता) which means having called, to be rendered by joining the two sentences by 'and, or by then', or by 'having done so महत्थ (स महार्घम्) of a great value उवणेहि (स उप+नी–to carry) Imperative 2nd sing carry or take away! जाइ (स यानि) which–those which तत्थ (स तत्र) there रायकज्जाणि (स राजकार्याणि) duties of the King किच्चाणि (स कृत्यानि) actions of the King or the state नीईओ (स नीति used in plural) [state] policies ववहारा (स व्यवहाराः) [state] transactions ताइ (स तानि) correlative to जाइ विहराहि (स विहर) imperative 2nd sing Stay–live! त्तिकट्टु (स इतिकृत्वा) having done so, having said so विसज्जिए (स विसर्जित) was dismissed, was asked to go

6 *Gist* *Then Chitra, being thus ordered by the King, made preparations for his departure to Savatthi, and, in due course, reached it He was well received by King Jitasatru, who gave him a nice palace to live in, where he spent his time enjoying various kinds of pleasures.*

रक्षाः राज्ञा. वुत्ते समाणेः (स उक्ते सति) being addressed. समाण is used in a construction parallel to that called the सति सप्तमी in Sanskrit. हट्ठः हट्ठ तुट्ठ etc. (स. हृष्टतुष्ट etc.) being pleased and satisfied. पडिसुणेत्ताः (सं. प्रतिश्रुत्य) having heard, having promised. गेण्हइः (स. ग्रह्) takes. 3rd. Sing. present. पडिनिक्खमइः (सं. प्रतिनिष्क्रमति) goes out. मज्झंमज्झेणः (सं. मध्यमध्येन) from the centre or the midst. सयः (स. स्वकीयं) own (his). गिहेः गृहम्,उवागच्छइः (स. उपागच्छति) goes near. ठवेइः (सं. स्थापयति) puts. कोडुम्बियपुरिसेः (कौटुम्बिकपुरुषम्) to the domestic servant. acc. case. खिप्पामेवः (सं. क्षिप्रं एव) soon. देवाणुप्पियाः (देवानुप्रिय) lovable like gods, or देवानां प्रियः- beloved of gods. But the first rendering seems to be correct. सच्छत्तंः (स. सच्छत्रम्) equipped with an umbrella. चाउग्घण्टं आसरहंः (सं. चातुर्घण्ट अश्वरथम्) a four-belled horse-chariot. जुत्तामेवः (स. युक्तम्+एव) already yoked. उवट्ठवेहः (स. उपस्थापय) bring forth. पच्चप्पिणहः (स. प्रत्यर्पय) imp. 2nd. Report. तहेवः (स. तथा+एव) So-in that way. जुद्धसज्जंः (स युद्धसज्जम्), Ready for war. आणत्तियः (सं. आज्ञप्तिका) order. एयमट्ठंः (स. एतद्+अर्थम्) this purpose or matter. हियपः (स. हृदये) in heart. ण्हाएः (स.स्नातः) having bathed. कयबलिकम्मेः (स.कृतबलिकर्म)having given offerings,having worshipped. कयकोउयमङ्गलपायच्छित्ते. (सं. कृतकौतुकमङ्गलप्रायश्चित्तः) having done auspicious marks (on his forehead, cheeks etc.) and having performed propitiatory rites (प्रायश्चित्त.). Some explain the phrase as: 'one who has made an auspicious mark on his forehead in order to

avert the evil attendant upon a bad dream' अर्थ मा कोप-कृतानि कौतुकमङ्गल्यानि एव प्रायश्चित्तानि दु स्वप्नादि विघातार्थमव-श्यकरणीयत्वात्तैस्ते तथा। सन्नद्धबद्धवम्मियकवए (स संनद्धबद्ध वर्मितकवच) Ready with (सन्नद्ध) mail and armour tied (on his body) वर्मित or वर्म्मित mail, a kind of armour. कवच-armour उप्पीलियसरासणपट्टिए (स उत्पीडितशरासनपट्टिक) one who has tightly fastened (उत्पीडित) the band (पट्टिका) of leather to the bow (शरासन) पिणद्धगेवेज्ज (स पिनद्धग्रैवेयक) having worn (पिनद्ध) a neck-lace (ग्रैवेयक) बद्धआविद्धविमलवर चिंधपट्टे (स बद्धआविद्धविमलवरचिह्नपट्ट) having fastened and worn (आविद्ध) a band (पट्ट) of very excellent (pure) medals (चिह्न-चिंध a sign or medal) Perhaps, the चिह्न bore the royal insignia गहियाउहपहरणे (गे गृहित+आयुध+प्रहरण) having taken weapons and missiles जेणेव स यत्र एव तेणेव स तत्र एव दुरुहइ (दुरु+रुह् to ascend) ascends 3rd Sing Present This root is peculiar to this Ardha-Magadhi Dialect, and is used instead of the Sansk root आ+रुह् पुरिसेहिं पुरी सेपरिवुडे (स परिवृत) surrounded by सकोरिण्टमल्लदामेण (गे सकोरिण्टमाल्यदाम्ना) adorned by garlands and wreaths of korint flowers धरिज्ज-माणे (गे धार्यमाण or ह्न) being held over (his) head मह्यभडचडगरपहकरविन्दपरिक्खित्ते (गे महाभटचटकरपहकर वृन्दपरिक्षिप्त) encircled by a group, party, and crowd of warriors or soldiers साओ (स्वक) his own. निग्गच्छइ (स निर्गच्छति) goes out सुहेहिं वासेहिं (गे सुखै वासै) with comfortable (सुख) campings on

the way (वासा) पायरासेहिं: (स. प्रातराशैः) morning breakfasts. नाइविकिट्ठेहिं (स न+अतिविकृष्टैः) by not very distant. अन्तरावासेहिं वसमाणे (स अन्तरावासै वसमान) living—or making halts on the way (अन्तरावासा). अणुपविसइ: (स अनुप्रविशति) enters after (his fore-runners). बाहिरिया उवट्ठाणसाला (बाह्य+उपस्थानशाला) the outer audience-hall, counsel-chamber तुरया: (स, तुरगा) horses निगिण्हइ (स. निगृह्णति) checks. पच्चोरुहइ: (स प्रत्यारोहति gets down, descends अब्भन्तरिया (स आभ्यन्तरिका) inner. करयलपरिग्गहियं (सं. करतलपरिगृहित) with his palms of the hand (करतल) folded (परिगृहित) जएण विजएण वद्धावेइ (स जयन विजयेन वर्द्धापयति) he congratulates (वद्धावेइ) with success and victory वद्धावेइ is the causal form from वृधु–वर्धु to congratulate (Cf Gu वधावु) पडिच्छइ (प्रति+इच्छति) accepts सक्कारेइ (स सत्कारयति) welcomes. संमाणेइ: समानयति पडिविसज्जेइ प्रतिविसर्जयति–dismisses रायमग्गमोगाढ आवासः (स राजमार्गावगाढ आवासम्) a place situated by the side of a main road दलयइ (स दद) gives, or bestows सुद्धप्पावेसाइ मंगल्लाइं वत्थाइ पवर परिहिए (स शुद्ध प्रवेश्यानि माङ्गल्यानि वस्त्राणि प्रवर परिहित) having put on (परिहित) best (प्रवर), and auspicious (माङ्गल्यानि) clothes, sufficiently clean for attending an assembly अप्पमहग्घाभरणालंकियसरीरे (स अल्प+महार्घ+आभरण+अलङ्कृत+शरीर) one having his body decorated with few (अल्प) but valuable (महार्घ) ornaments जिमियभुत्तुत्तरागए (स जिमित+भुक्त+उत्तर+आगत) having taking his meals (जिमित), and then

returning after (उत्तर) dining (भुक्त) पुव्वावरण्हकाल समयंसि (स पूर्वापराण्हकालसमय) at the time of the first (पुव्व) and the last (अवरण्ह) parts of the day गन्धव्वेहि (स गान्धर्वे) by songsters नाडगेहिं (स नाटकै) by dramas उवनच्चिज्जमाणे (स उपनृत्यमान) being given a dance उवगाइज्जमाणे (स उपगीयमान) being treated with singing उवलालिज्जमाणे (उपलाल्यमान) being sported, being given a sporting सद्दफरिस रसरूवगन्धे (स शब्दस्पर्शरसरूपगन्धा) Human sensual pleasures may be either of sound, touch, taste, form, or smell They are पञ्चविहे (स पञ्चविधा), of five types माणुस्सए कामभोए (स मानुषी कामभोगा) human sensual pleasures पच्चणुभवमाणे (स प्रत्यनुभवन्) experiencing (present part from प्रति+अनु+भू)

7 *Gist One day, there came a monk, named* केशी *a grand disciple of Parshvanath, who took his abode in the pleasure garden called* कोष्ठक *He possessed all the good qualities of a holy monk* पासावच्चिज्जे (स पार्श्व+अपत्यीय) a grand disciple (अपत्यीय) of Parshvanath the 23rd Thirthankara among the Jains अपत्य means a child and अपत्यीय is an adjective from that, which means, 'of the child,' i e grand child, child meaning disciple कुमारसमणे (स कुमारश्रमण) A monk from boyhood—a बालदीक्षित, one who was taken into the fold of monks from his childhood, and hence possessed good qualities and knowledge of the Shastras. Hemachandracharya was also initia-

ted in his boyhood. जाइसंपन्ने. (सं जातिसपन्न) possessed of (सपन्न) good birth. कुलसपन्ने of good family नाणः (स ज्ञानम्) knowledge दंसण (स दर्शनम्) faith चरित्त चारित्र लज्जा (स) Self restraint. लाघव. (स) humility. ओयसी (स ओजस्विन्) full of prowess तेयसि (स तेजस्विन्) lustrous वचसी (स वर्चस्विन्) brilliant जससी (स वर्चस्विन्) glorious जियकोहे (स जितक्रोध) one who has subdued (जित) anger माय माया लोहे लोभ निद्दे. निद्रा जिइन्दिए (स जित+इन्द्रिय) one who has subdued his senses परीसहे (स परिषह) accidental misery, 22 kinds of endurances as thirst, hunger etc, troubles जीवियासमरणभयविप्पमुक्के (स जीविताशमरणभयविप्रमुक्त) free (विप्रमुक्त) from the desire to live, and fear of death (मरणभय) तवप्पहाणे (सं तप प्रधान) best in austerities, i e much devoted to तपस् करण (स) This word has many meanings, (1) religion pertaining to right conduct, as referred to in नदी, (2) the thought activity by which karmic बंधन संक्रमण, उद्वर्तन, अपवर्तन उदीरण उपशमन निधत्ति, and निकाचना are effected Out of these two, the form r appears to be more appropriate here चरण (स) ascetic conduct or life निग्गह (स निग्रह) restraint, check अज्जव (स आर्जवम्) straightforwardness मद्दव (स मार्दवम्) softness, tenderness खन्ति (स क्षान्ति) forbearance विज्जा (स विद्या) knowledge of the Shastras-scientific knowledge or learning मुत्ति (स मुक्ति) freedom from greed or hankering after sen-

sual pleasures मन्त (स मन्त्रम्) chanting of holy Mantras or incantations from the Shastras बम्भ (स ब्रह्म [चर्यम्]) celibacy नय (स) the seven modes of predicates. Standpoints conceiving of a thing from one point of view as primary, and from others secondary नियम (स) Rules of conduct सोय (स शौचम्) purity चउद्दसपुव्वी (स चतुर्दशपूर्वी) one who has studied fourteen पूर्व्स The पूर्व्स were the ancient scriptures of the Jains, not now extant चउनाणोवगए (स चतुर्ज्ञान+उपगत) possessing four types of knowledge, viz मतिज्ञान श्रुतज्ञान, अवधिज्ञान and मनःपर्यायज्ञान These types of knowledge are referred to later on, in this book, by the monk, Kesi There are in all five type of knowledge, the fifth being केवलज्ञान, or perfect knowledge which only a केवली सिद्ध (perfect being), a तीर्थंकर possesses A monk who possesses only four types of knowledge is called a (स छद्मस्थ) छउमत्थ However every person who is not a Kevalin is also a छउमत्थ पञ्चहि अणगारसएहिं सद्धिं संपरिवुडे (स) पञ्चे अनगारशतै सपरिवृत) being surrounded by five hundred monks (अनागारशतै) न आगार(house) विद्यते यस्य स अनगार) a houseless i e a monk, who has renounced all possessions as a house, property, family etc पुव्वाणुपुव्विंचरमाणे (स पूर्वानुपूर्वी चरन्) wandering in due course, from one place to another in order दूइज्जमाणे (स दु-to wander, to roam) present part. wandering अहापडिरूवं (स यथाप्रतिरूपम्) appropriate, proper उग्गह (स अवग्रह) a place of residence उग्गिण्हइ (अवगृह्णाति) accepts. संजमेण (स संयमेन) by

restraint. अप्पाणंः (सं. आत्मानम्) himself. भावेमाणेः (सं. भावयमानः) purifying; pr. part.

8 *Gist: People heard of the arrival of the monk. All classes of people went to hear the religious discourse given by the monk. Chitra also inquired of his attendant, the cause of so great a din and bustle in the town. The attendent informed Chitra of the arrival of Kesi, the young monk, and said that people went to hear him.* सिंघाडगः (सं. शृङ्गा [डुघा] टकम्) a triangular path, of the shape of a Singhoda (सींघोडा) fruit. तिगः (सं. त्रिकम्) a place where three roads meet. चउक्कः (चतुष्कम्) a square, where four roads meet. चच्चरः (सं. चत्वरम्) a place where more than four roads meet. चउम्मुहः (सं. चतुर्मुखम्) a palace having four gates facing four directions, a four-faced palace. महापहः (सं. महापथम्) a main road. पहः (सं. पथम्) a road. जणसद्देः (सं. जनशब्दः) din of people. वूहेः (सं. व्यूहः) host. उम्मीः (सं. ऊर्मिः) a wave. संनिवाएः (सं. संनिपातः) a gathering. पज्जुवासइः (सं. पर्युपास्ते) waits upon, serves. सुणेत्ताः (सं. श्रुत्वा) having heard. पासित्ताः (सं. दृष्ट्वा) having seen. इमेयारूवेः (सं एतादृशः) such-of such a form. अज्झत्थिएः (सं. आध्यात्मिकः) thought, activity. समुप्पज्जित्थाः (सं. समुत्पन्नः) was originated, or arose. अज्जः (सं. अद्य) today. इन्दमहेः (सं. इन्द्रमहः) a festival in honour of Indra, on the full-moon-day in the Bhadrapada. महस्-a festival (?). खन्दः (सं. स्कन्दः) Kartikeya. रुद्दः (सं. रुद्रः) a form of Shan-

kara मउन्द. (स मुकुन्द) Baldeva भूयः भूत. जक्खः यक्ष थूभः (स स्तूप) a mound erected over the relics of a holy person. रुक्खः वृक्ष दरिः (स) a cave अगडः (स. अवट) a well, or a depressed and low place. नईः नदी. उग्गा भोगाः (सं उग्रा भोगा) उग्र and भोग, tribes of Kshatriyas राइन्ना...कोरव्वाः all are tribes of Kshatriyas नाया-ज्ञाता was the tribe in which Lord महावीर was born The Ugras were the guardians of families appointed by Shree ऋषभदेव The Bhogas were appointed as preceptors-गुरु of families by Shree ऋषभदेव The Rajanyas (राजन्य) were appointed as friends of families by him The Ikshvakus were the family of descent of Shree ऋषभदेव इब्भः (स. इभ्य) a rich person, said to have been possessing wealth, enough to drown an elephant with a howdah जहोववाइए. (स. यथा औपपातिके सूत्रे) as described in the Aupapatika Sutra, अप्पेगइयाः (स अप्येक) Some हयगया. (स हयगता) on horse-back गय गज. पायचारविहारेणं: (स पादचारविहारेण) walking on foot. वन्दावन्दएहिं (सं वृन्दैः वृन्दैः) lit in groups and groups, in groups संपेहेइः (स संप्रेक्षते) thinks कञ्चुइज्जपुरिसंः (स. कञ्चुकीयपुरुषम्) to the attendant आगमणगहियविणिच्छए: (सं आगमनगृहितविनिश्चय) being certain of the arrival of the monk, one who was certain about the information of the monk's arrival. वन्दणवत्तियाएः (सं वन्दनप्रत्यय-[निमित्त]) with an inclination or desire to salute

9. Gist: Then, Chitra also desiring to

visit the young monk, ascended his chariot and went to Kesi, and listened to the monk's discourse. Being impressed by the discourse, he accepted Jainism and became a householder. He was accepted as a Jain—Shravaka, by the monk. उवट्ठवेन्तिः उपस्थापयन्ति. अदूरसामन्तेः (सं.) not far and not near, at a proper respectful distance. तिक्खुत्तोः (सं. त्रि.कृत्वः) three times. आयाहिणं पयाहिणंः (आदक्षिणं प्रदक्षिणम्) starting from the right and coming round again to the right, *as opposed to the left.* वन्दइः (स. वन्दते) *salutes.* नमंसइः (सं. नमति) bows down नच्चासन्नेः (स. न+अति+आसन्ने) not very near. नाइदूरेः (स. न+अति+दूरे) not very far. सुस्सूसमाणेः (स. शुश्रूषन्) pr. part. serving, or waiting upon अभिमुहेः (सं. अभिमुख.) in front of. पञ्जलिउडेः (स. प्रांजलिपुट.) with folded hands. महइमहालियाए महच्चपरिसाएः (महातिमहति महार्चपरिषद्) a very big (महातिमहति) and respectable (महार्च्य) assembly. चाउज्जामं धम्मंः (स. चातुर्यामं धर्मम्) religious restraints or observances of four types. परिकहेइः (स. परिकथयति) treats, discusses, or explains. The four vows of restraint are : सव्वओ पाणाइवायाओ वेरमणंः (स. सर्वप्राणातिपातात् विरमणम्) abstaining (विरमणम) from doing all kinds of injury to living beings (प्राणातिपातः); abstaining from telling all types of lies [मुसावायाओ—from telling lies—मृषावादात् (स.)]; abstaining from taking all that which is not given [अदिन्नादाणाओ (स. अदत्तादानात्)]; *abstaining from all*

kinds of sexnal intercourse [वहिद्धादाणाओ (सं बहिरध्वन)] Here, Kesi, the monk enumerates four types of restraints, which seem to have been taught by his preceptor Parshvanath But later on these four restraints seem to have been transformed into five great vows—महाव्रत The fourth among the latter being definitely stated to be मैथुनात् मेहुणाओ instead of the ambigious वहिद्धादाणाओ The fifth one added afterwards by Lord महावीर, who followed पार्श्वनाथ after a couple of centuries and a half, was सव्वाअ परिग्गहाओ वेरमण—abstaining from all types of possession Some Sutras, however seem to add up even a sixth vow—सव्वाओ राईभोयणाओ वेरमण-(रात्री भोजनात् विरमणम्) which seems to have been done only to emphasise the importance of not eating at night (Refer दसवेआलियसुत्त-४ अज्ययण) However, an irrelevancy arises when Kesi, after preaching (चाउ यामि धर्म preaches पचआणुव्रतिय (पचाणुव्रत्य) गहधर्म ' Yet, this may be explained by a supposition that though the fifth vow was already accepted as a small vow अणुव्रत it was not considered to be one of the great vows—महाव्रत , and hence was excluded from the चाउयामधम but included in the अणुव्रत this inconsistency seems to have been done away with by Lord Mahavira But some Jains hold that Kesi kumar taught the four principles of general conduct when he preached चाउर्याम धर्म and they are common nearly to all religions Hence, it has no-

thing to do with the five Mahavratas, which he later on preaches in this book Therefore, there is no inconsistency When Kesi did not know the trend of the assembly he taught it common religion, when he saw a fitter assembly he taught the five Mahavratas and other things उट्ठाए उट्ठेइ (स उत्थाय उत्तिष्ठति) rises up and stands सद्दहामि (स श्रद्दध) I put faith in believe निग्गन्थ पावयण (स निर्ग्रन्थप्रवचनम्) the teaching of the निर्ग्रन्थ निर्ग्रन्थs are those who have no ties (ग्रन्थि) of the worlds i e those who have renounced the world —ascetics निर्ग्रन्थप्रवचन stands for the scriptures of the Jains पत्तियामि (स प्रयत्न ददामि) I trust रोयमि (स मे रोचत) I like अब्भुट्ठमि (स अभ्युत्तिष्ठामि) I respect एवमेय (स एवम्+एतत्) This is so (as you have preached) तहमेय (स तथ्यम्+एतत्) it is true अवितहमेय (स अवितथम्+एतत्) This is not false वितथम् false असंदिद्धमेय (स असंदिग्धम्+एतत्) This is quite without doubt, (असंदिग्धम्) संदिग्धम्—doubtful इसमट्ठे (स इदम्+अर्थम्) This meaning तुब्भे You वयह (स वद् to speak) spoke past 2nd plu चिच्चा (स त्यक्त्वा) having abandoned हिरण्ण (स सुवर्णम्) gold silver, etc सुवण्ण (स सुवर्णम्) gold coins धन धान्यम् धणकणगरयणमणिमोत्तियसखसिलप्पवालसन्तसारसावएज्ज (स धन+कनक+रत्न मणि+मौक्तिक+शङ्ख+शिला+प्रवाल+सत्+सार+स्वापतेयम्) See translation सत्सार means, best among the existing (सत्) objects स्वापतेय means best riches or wealth विच्छड्डइत्ता (स विच्छर्द having renounced

Indeclinable past. part. Cf. Gujarati-छोडीने, and Hindi-छोडकर. विगोवइत्ता: (सं. विगोपयित्वा) having exposed, having revealed. दाइयाणं: (स. दायिकेभ्य:) Among the heirs, or relatives. परिभाइत्ता: (स परिभज्य) having divided. मुण्डा: (स) shaved. Ascetics. At the initiation ceremony, the head of the person to be initiated is shaved; hence the word मुण्ड: is used to denote an ascetic. भवित्ता: भूत्वा. अगाराओ: (स. आगारात्) from the house. अणगारियं पव्वयन्ति: (स. अनागारिकं प्रव्रजन्ति) renounce for the sake of houselessness, the state of being a wandering, houseless monk. संचाएमि: (स शक्नोमि) I am able. पव्वइत्तए: (स. प्रव्रजितुम्) to renounce. Infinitive of purpose. पञ्चाणुव्वइयं सत्तसिक्खावइयं दुवालसविहं...पडिवज्जित्तए: (स. पञ्चाणुव्रतिकं सप्तशिक्षाव्रतिकं द्वादशविधं गृहधर्मं...प्रतिपत्तुम्) The duties of a householder or a Jain layman, as different from those of a monk are twelve in number. They consist of five अणुव्रत-s, and seven शिक्षाव्रत-s The five अणुव्रत-s are the महाव्रत-s in a limited form. The महाव्रत-s—abstaining from हिंसा (प्राणातिपातविरमण), मृषावाद, अदत्तादान, मैथुन and परिग्रह are limited to थूलपाणाइवाय (स्थूलप्राणातिपात) gross injury to beings, थूलमुसावाय (स्थूलमृषावाद)—gross falsehood, gross theft, सदारसंतोसे (स स्वदारसन्तोष) satisfaction of carnal desires with only one's wife, and lastly, इच्छाविहिपरिमाण: (सं. इच्छाविधिपरिमाणम्) limiting one's desires to a certain limit. The seven शिक्षाव्रत-s include three गुणव्रत-s and four शिक्षाव्रत-s.

The former are अनर्यादंड (अर्ध० अणट्ठादंड) indulgence in purposeless sin, दिग्व्रत (अर्ध० दिसीव्वय) limiting one's movements in a particular direction, उपभोग परिभागपरिमाण (अर्ध० उवभोगपरिभोगपरिमाण) limitation of objects of use, as food, clothing etc They are also of two types objects consumed by one use, as food etc , and those not so consumed The objects of the former type are denoted by परिभोग and those of the latter type, by उपभाग, objects like clothing and house The four शिक्षाव्रतs are सामाइय (स सामायिक) good conduct or avoidings inful activities and performing pious actions, देसावगासिय (स देशावक शिकम) limiting of activities in directions and objects, पासहोववास (सं पौषधोपवास) observing fasts (already referred to in the annotations-page 58) अतिहिसविभाग (स अतिथिसंविभाग) offering charity to guests, monks, nuns, and साधमs or the Jains It is also explained as, the earnest wish of a householder at the time of dinner to share his dinner with any guest who might turn up accidentally at his door To these twelve is added, the final one —अपच्छिममारणान्तियसलेहणाझुसणाराहणा — or mortifying oneself by fasting etc at the approach of death. (For further refer) see उवासगदसाओ अहासुहं (स यथा सुखम्) as you please मा पडिबन्ध करेह (स अह प्रतिबन्ध न करोमि) I do not object उवसपज्जित्ताणः (स उप+सं+पद् to accept) having accepted पहारेत्थ (स प्रधारितवत् or प्राधारयत्) Resolved, decided

10. Gist From that time, Chitra became a Jain, and learnt the principles of that faith, and practised austerities observed fasts etc, and supplied necessary things to monks, and served them समणोवासए जाए: (स श्रमणोपासक जात) became a follower of Shraman-ascetic–i e. became a Jain अहिगयजीवाजीवे. (स अधिगतजीवाजीव) knowing the objects having souls in them, and objects having no soul These are the two great categories—the soul and non soul,—the Sentient, and the non sentient The souls, in Jainism, are of two kinds, according to the bodies they inhabit--स्थावर जीव, lit immobile souls, but probably rather souls with hardly more than a kind of tactile preception These are of five kinds:—(i) Souls of mineral bodies, e g stones, diamonds, etc (ii) Souls of water, e g living organisms in water (iii) Souls of living beings in fire, the salamander of the ancients (iv) Souls of air, the breathing air is full of little creatures – (v) Souls in the vegetable kingdom, it has now been proved even by science that vegetables possess souls The other class of souls is called Trasa त्रस or mobile The former cannot move at its own will, while the latter to some extent can They are also classified as (i) possessing two senses, i e. touch and taste, (ii) three senses, touch, taste and smell, (iii) four senses,

with sight also, (iv) five senses, with hearing also. There are nine qualities of soul, चेतना being the chief one. It is unnecessary here, to enter into its details. The soul in its impure state is conceived in Jainism to have nine properties: (i) it lived, is living, and will live, (ii) it has perception and knowledge, (iii) it is not material, i.e. it has no touch, taste, smell or colour, (iv) it is the only responsible agent for all its actions, (v) it completely fills the body which it occupies, e.g. of an ant, or elephant, (vi) it enjoys the fruit of all its actions, (vii) it wanders in संसार, (viii) it can become सिद्ध in its perfect state, (ix) and it goes upwards. The soul, in its perfect condition, enjoys perfect perception, perfect knowledge, infinite power, and infinite bliss. This is called the अनन्तचतुष्टय. उपलब्धपुण्यपापे (ये उपल पुण्य पाप) one who has known merit and demerit. The former is a desirable activity like devotion to Arhats, etc. while पाप is a sinful kind of Karma. The undesirable activity like ... negligence, or engrossment in sensual objects causes the attraction of Karmic matter towards the soul, and then the soul is actually invested with such Karmic matter and becomes impure. आस्रवसंवर कुशले (स आस्रवसंवरनिर्जराक्रियाअधिकरणबन्धमोक्ष ...) clever (कुशल) in all those mentioned in the compound beginning from आस्रव and ending in मोक्ष. In ...

physics (a science which shows the relation between I and non I, or between man and the universe),seven principles or तत्वs are recognised They are जीव, अजीव, आश्रव, बन्ध, सवर, निर्जरा, and मोक्ष In this, two more are added, किरिया or क्रिया, and अधिगरण or अधिकरण जीव and अजीव are in combination and the link that unites them is Karma The soul and the non soul have already been considered. We have to deal with the forging and falling away of the fetters of Karma There are two steps in forging the fetters of Karma. (i) the movement of Karmic matter towards the soul (आश्रव) and (ii) the actual inflow of, or bondage of the soul by Karmic matter (बन्ध) There are two steps also in the freeing of the soul from this matter—(i) the stopping of any fresh material ties (called सवर), (ii) and the shedding of the matter (निर्जरा) in which the soul is actually enveloped and bound The end of all this process of Karma—shedding is मोक्ष निर्वाण, or liberation or emancipation, which is the goal of life of every true Jain, rather every sensible man The soul is affected by रागद्वेषरतिमोह etc in the four passions anger, pride, deception and greed, helped by the activity of the mind, body and speech. Such a soul is in a state of receiving Karmic matter into it The name given to this activity is Yoga (योग), and the attraction of Karmic matter thus brought about is called Karma movement (आश्रव), the

third तत्व or principle. The condition of the soul which makes आश्रव possible is called भावास्रव (Subjective Asrava) It is of 32 kinds The matter attracted by soul is called द्रव्याश्रव (objective आश्रव), it is the vicious, relentless vigilence of matter to *run and to embrace the soul, in its ignorance* and infatuation, as much as in its enlightenment and discrimination, that is, in Jainism, called आश्रव. The actual investing of the soul by the Karmic matter which has flowed into it is called bondage or बन्ध Physical condition that allows this activity is called भावबन्ध, so also the matter mingling with soul is called द्रव्यबन्ध By religious observances etc संवर is possible, and no new material ties are allowed to form निर्जरा means falling away of the Karmic matter from the soul Through austerities, this may be attained, or an opposite feeling to that which has occupied that soul may create this तत्व The natural maturing of Karma and its separation from the soul is called सविपाकनिर्जर Inducing a Karma to leave a soul by means of contrary Karma, or by means of austerities, is called अविपाकनिर्जरा (riddance without fruition of Karma) मोक्ष is complete freedom from Karma When eight Karmas, घातीयस and अघातीयस) have been dispensed with, this state is possible किरिया and अधिकरण do not seem to have had their places in later works in Jainism, but

they have been referred to by the canonic works. किया means bodily action, which is sinful and faulty. अधिकरण means a means or a weapon such as a sword, or club which creates sinful acts. असहिज्जे (स असाहाय्य) one who does not desire the help of others even in great distress, a high-spirited Shravaka prepared to endure the results of his own Karma. सुवण्णः (सं सुपर्ण) गरुड रक्खसः राक्षस गरुल गरुड महोरगाईहिं (स महोरगैः) by big serpents अणइक्कमणिज्जे (स अनतिक्रमणीय) not to be swerved by. निस्संकिए (स निःशंकित) without doubts. निक्कंखिए. (स निष्कांक्षित) without desires as to the solution of doubts—*i e* without hesitation in the observance of the precepts of the religion निव्वितिगिच्छे. (स निर्विचिकित्स) without uncertainty लद्धट्ठे. (स लब्धार्थे) one who has known the sense (अर्थ), lit लब्ध obtained गहियट्ठे' (स गृहितार्थे) one who has accepted the sense पुच्छियट्ठेः (स पृष्टार्थे) one who has questioned the sense. अहिगयट्ठे विणिच्छियट्ठेः (स. अधिगतार्थ विनिश्चितार्थ) one who has understood and hence become definite about the sense of the religion. अट्ठिमिंजपेम्माणुरागरत्ते. (स अस्थि+मज्जा+प्रेम+अनुराग+रक्त) being attached (रक्त) with love and liking (अनुराग) from the depth of his bones and marrow (मज्जा) अयमाउसो. (स अयम्+आयुष्मन्) This Sir अट्ठेः True सेसे अणट्ठे' (स शेष अनर्थ) all else (शेष) is untrue, useless for the soul. शेष does not exactly denote other faiths. The rest. may mean other things

of the world, except the religion preached by the Kevalins ऊसियफलहेः (स उच्छ्रितस्फटिक) or (उच्छ्रितपरिघ) This seems to have been explained in many ways Firstly, it is explained as—उच्छ्रित उन्नत, स्फटिक इव स्फटिक चित्त यथा ते उच्छ्रितस्फटिका . प्रवचनावाप्त्यापरितुष्टमानसा इत्यर्थ । which means, a person with a mind as pure and transparent as crystal. Secondly, as—उच्छ्रित अर्गलास्थानाद् अपनीय उर्ध्वीकृत तिरश्चीन कपाटपश्चाद् भागाद् अपनीत परिघ अर्गल यथा ते उच्छ्रितपरिघा । which means, a person who has raised up (उच्छ्रित) a door-bolt (परिघ) and opened the doors Further—औदार्यातिरेकाद् अतिशयदानदायित्वेन भिक्षुकाणा गृहप्रवेशार्थं अनर्गलितगृहद्वारा इत्यर्थ । a person who unbolts his doors for the sake of allowing the beggars to enter his house, due to his profuse generosity, and benevolency. अवंगुयदुवारे· (स अपावृतद्वार) one, with his gates open to all चियत्तन्तेउरघरप्पवेसे. [(चियत्त—?) स अन्त पुरगृहप्रवेश] whose entrance to their houses and harems is liked (चियत्त) by people. चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु (स चतुर्दशी+अष्टमी+उद्दिष्टा+पौर्णमासीषु) on the fourteenth, eighth, Amavasya and fullmoon days. पडिपुण्णं· (स प्रतिपूर्णम्) full समणेनिग्गन्थ The tieless (निर्ग्रन्थ) Shramanas—ascetics—Jain monks. फासुएसणिज्जेण (सं प्रासुक+एषणीय) without life (प्र+असुक) and so unobjectionable (एषणीय) for a monk to be had. असणपाण असन (food) and पान (drinking) खाइम साइमेण (स खाद्यस्वाद्ये) by (giving) dried fruit and sweetmeat पीढफलगसेज्जासंथारेणं (सं. पीठ+फलक+शय्या+सं·

त्तरे.) with a seat, a wooden plank, bedding, and mat. वत्थपडिग्गहकम्बलपायपुञ्छणेणं (स वस्त्रकम्बलपादप्रोञ्छनै.) with clothes, blankets, and cloth to wipe off feet (पादप्रोञ्छनम्). ओसहमेसज्जेणं: (स औषधभेषज्यै.) by drugs and medicines. पडिलाभेमाणे (स. प्रतिलम्भमान) making them get—i e. giving or offering to the monks Giving necessary articles and an abode to a monk is a duty of a Jain layman or श्रावक सीलव्वयs (शीलव्रतs) are the five Anuvratas.

11. Gist Then, Chitra, having completed his mission with the king, Jitashatru, was allowed to go by the King Before returning, he paid a visit to Kesi, and requested him to visit the town of Seyaviya. The monk was unwilling to go because of the unrighteous conduct of King Pradeshi, however, Chitra was successful in persuading the monk to accept his invitation सज्जेइ: (स सज्जति) gets prepared. मम पाउग्गं (स मम प्रायोग्यम्) acceptable, fit to be used on my behalf. जहाभणियं: (स यथाभणितम्) as spoken (by me). विन्नवेहि. (स विज्ञापय) request पुरिसवग्गुरापरिक्खित्ते (स पुरुषवागुरापरिक्षिप्त) surrounded by an aggregate (वागुरा) of men पासादीया (स प्रासादिका) Fine, beautiful दरिसणिज्जा. (स दर्शनीया) worth-visiting अभिरूवा (स अभिरूपा) Excellent Everpleasing समोसरह. (स समवसरत) Visit Imp 2nd plu. from सम्+अव+सृ आढाइ (स आ+दृ to honour, to pay regard to) honours परिजाणाइ: (स परिजानाति) under-

stands तुसिणीए (स तुष्णिक) Silent दोच्चं (स द्वि) Twice तच्च (स त्रि) Thrice अहानामए (स यथानामक) of a certain name वणसण्डे (स वनखण्ड) a forest region सिया (स स्यात्) there be—suppose there is किण्हे (स कृष्ण) dark किण्होभासे (स कृष्णावभास) of a dark appearance अभिगमणिज्जे (स अभिगम्य) worth approaching हन्ता (स हन्त) Yes भिलुगा A type of birds पावसउणा (स पापशकुना) birds of prey, wicked birds ठियाण (स स्थितानाम्) of (those who are) residing there सोवसग्गे (स सोपसर्ग) full of उपसर्गs or troubles एवामेव (स एवम्+एव) so also Similarly समोसरिस्सामि fut of सम्+अव+सृ I shall approach कायव्व (स कर्तव्यम्) to be done Pot pass part from कृ ईसर (स ईश्वर) A lord तलवर (स) A guard सत्थवाहप्पभिइओ (स सार्थवाहप्रभृतय) the caravan leaders and others सार्थवाह also means a great merchant पडिलाभेस्सन्ति (स प्रति+लभ्) will offer fut पाडिहारिएण (स प्रातिहारिकेन) by an article lent to a monk for some time, which he has to return to the giver after use उवनिमन्तिस्सन्ति (स उप+नि+मन्त्) will invite fut अवियाइ (स अपि च) moreover Here it carries practically no meaning

12 *Gist* *Then Chitra returned to Seyaviya and instructed the keepers of the Mrgavana to receive respectfully the monk Kesi, when he came to that place, by giving him a suitable residence, and he also told them to inform him of his arrival* उज्जाणपालए (स उद्यान

पाल्पा) keepers of the garden आगच्छिज्जा (स आगमिष्यति) will come वन्दिज्जाह. (स वन्दितव्यम्) should be saluted उग्गहं (स अवग्रहम्) proper and permitted residence for a monk He is to have a suitable residence with the permission of a Jain householder He has also to get food and other necessary articles from a householder, after his invitation or offer आणत्तिय (स आज्ञप्तम्) order आणाए (स आज्ञा) order पडिसुणन्ति (स प्रतिशृण्वन्ति) agree to obey

13 *Gist Chitra saw King Pradeshi, he was well honoured by the King as his mission was successful Then, Chitra lived enjoying all the various pleasures of senses* उप्पिः (स. उपरि) Above High Lofty फुट्टमाणेहिं मुइङ्गमत्थएहिं (स आस्फोटमानै मृदङ्गमस्तकै) with the heads or tops of drums being sounded बत्तीसइबद्धएहिं (द्वात्रिंशद्बद्धै नाटकै) by thirty two kinds of dances वरतरुणीसंपउत्तेहिं (स वरतरुणीसम्प्रयुक्तै) being performed (प्रयुक्तै) by excellent young women उवनच्चिज्जमाणे (स उपनर्तित) being treated with dances उवलालिज्जमाणे (स. उपलाल्यि) being treated, with sports

14 *Gist One day Kesi with five hundred monks came up to Seyaviya, and took his residence in the Mrigavana garden and began practising his austerities* पच्चप्पिणइ (स प्रत्यर्पयति) Returns उग्गिण्हित्ता (स उद्गृह्य) having accepted

15 *Gist The keepers of the garden, knowing him to be Kesi, gave him all sort of*

service and informed Chitra of the monk's arrival कहाए (स कथाम्) the story, news अणुजाणन्ति (स अनुजानन्ति) offer ओधारेन्ति (स अवधारयन्ति) Ascertain, make sure एगन्ते अवक्कमन्ति (स एकान्ते अवक्रमन्ति) Retire to one corner (एकान्त) (of the place) अन्नमन्नं (स अन्यम्+अन्यम्) to one another सवणयाए (स श्रवणात्) by hearing समोसढे. (स समवसृत) Is arrived past part pass सपत्ते सम्प्राप्त पियं निवेदमो (स प्रियं निवेदयाम) We shall relate the desired (news) पियं से भवतु (स प्रियं अस्य भवतु) May his desired (thing) happen May he be happy (to hear this news) कखन्ति (स काङ्क्षन्त) Long for

16 Gist Chitra, being thus informed by the keepers saluted his preceptor, and gave presents to the news bearers and soon set off to see the monk There, he heard a discourse from him आसणाओ (स आसनात्) from the seat अब्भुट्टेइ (स अभ्युत्तिष्ठति) rises up पायपीढाओ पच्चोरुहइ (स पादपीठात् प्रत्यारोहति) descends from the foot stool. पाउयाओ ओमुयइ (स पादुके अवमुञ्चति) takes off his sandals—or shoes एगसाडियं उत्तरासङ्ग करेइ (स एक शाटिक उत्तरासङ्ग करोति) placed his scarf on one side, wrapped his scarf round his face अञ्जलिमउलियग्गहत्थे (स अञ्जलिमुकुलिताग्रहस्त) with his palms (अग्रहस्त) formed into a cavity (अञ्जलि) सत्तट्ठ पयाइ (स सप्ताष्ट पदानि) Seven or eight steps करयलपरिग्गहियं सिरसावत्त) (स करतलपरिगृहित शिरसावर्त्तम्) formed by palms raised over his forehead नमोत्थु (स नम अस्तु) Salu-

tations (to) I अरहन्ताणं. (स अर्हद्भ्य) to the Arhants, to those who deserve salvation संपत्ताण (स सम्प्राप्तानाम्) to those who have attained (the truth) तत्थगय इहगए. (स तत्रगत इहगत) (To him) who is there, (I) who is here पासउ मे (स पश्यतु माम्) may he see me विउलं (स विपुलम्) plenty (of), much जीवियारिहं पीइदाणं (स जीवितार्हं प्रीतिदानम्) a gift given in love, which would be enough to maintain a person for his whole life सज्झय (स सध्वजम्) with a flag दुरुहित्ता (स अवरुह्य) having descended पज्जुवासइ धम्मकहाए जाव (स पर्युपासति धर्मकथा यावत्) The assembly waits upon, and the religious discourse, etc Here the description of the assembly, and the discourse, is left off The discription is in Para 9, which may be read with this

17 *Gist Chitra requested Kesi to give a sermon to his master, King Pradeshi, that he might change his conduct and lead a righteous life* अम्ह (स अस्माकम्) Our आइक्खेज्जा (स आख्यास्यथ) If you relate, or give (a sermon on) होज्जा (स भविष्यति) would become

18. Gist Then, Kesi, the monk explained to Chitra that King Pradeshi had had no chance to hear the religion propounded by the Kevalins, or he was not inclined to make the best of the opportunity, when he had it He added that the monks do not of themselves treat religion It is only when the householders

request them to do so, that the monks give a discourse Chitra, however, devised a plan to bring Pradeshi to Kesi, and then, he thought, a chance would arise for the king to induce (of course, without his intention to hear religion) the monk to preach religion चउहिं ठाणेहिं (सं. चतुर्भिः स्थानैः) in four ways or by four methods. केवलिपन्नत्तं (सं. केवलिप्रज्ञप्तम्) expounded by the Kevalins, the perfect beings with perfect knowledge, faith, etc.—i. तीर्थंकर सवणयाए. (सं. श्रवणाय) to hear अभिगच्छइ. (सं. अभिगच्छति) Receives, goes to कल्लाणं (सं. कल्याणम्) good or auspicious मङ्गलं (सं.) auspicious देवयं चेइयं. (सं. दैवतं चैत्यम्) a Chaitya pertaining to a god अट्ठाइं अर्थानि हेऊइं हेतून. पसिणाइं प्रश्नानि वागरणाइं. (सं. व्याकरणानि) explanations of religious matters एएणं ठाणेणं (सं. एतेन स्थानेन) By this reason उवस्सयगयं. (सं. उपाश्रयगतम्) Staying in an Upashraya गोयरग्गगयं (सं. गोचराग्रगतम्) When he is out for alms, food etc. जइ वि (सं. यद्यपि) even though. अभिसमागच्छइ (सं. अभिसमागच्छति) comes across. अप्पाणं आत्मानम् आवरित्ता (सं. आवृत्य) having covered तं चेव सव्वं भाणियव्वं. (सं. तद् एव सर्वं भणितव्यम्) all that which is described before is to be here We have to read all that is given before in a negative form, as if it is in an affirmative form आइल्लएणं गमएणं (सं. आदिमेन गमकेन) as in the first description or narrative कहं (सं. कथम्) How. आइक्खिस्सामो. (सं. आख्यास्यामि) I shall expound or

relate कम्बोयहिं (स काम्बोजैः) by people from Kamboja उवणयं उवणिया (स उपनय उपनीता) brought (उपनीता) as a present or gift (उपनयम्) हव्व (स सद्यः) Soon Cf Guj हव गिलाएज्जाह (स ग्लायस्व) be tired अगिलाए (स अग्लान) unfatigued पाउब्भूए (स प्रादुर्भूत) had been generated here, had come

19 Gist The next day, Chitra went to the king and requested him to accompany him to see the newly presented horses from Kamboja The king also desired to test the horses After a speedy ride in the chariot, the king felt tired and wanted rest Chitra brought him to the Mrigavana, where Kesi was giving his religious discourse. The king, therefore, heard the voice of the monk addressing the congregation He thought the monk and his followers were dullards However, he inquired of Chitra who the monk was and Chitra told all he knew about the monk The king asked him if the monk was a man fit to be approached by the king Chitra replied in the affirmative

कल्लं (स कल्यम्) Dawn, or morning पाउप्पभायाए रयणीए (स प्रादुष्प्रभातायाम् रजन्याम्) The night having turned into day or morning फुल्लुप्पलकमलकोमलुम्मिलियम्मि अहापण्डुरे पभाए (स फुल्लोत्पलकमलकोमलोन्मिलिते यथा पाण्डुरे प्रभाते) which (यथापाण्डुर) morning, with blooming blue lotuses (फुल्लोत्पल) and gently opening (कोमल उन्मिलित) red ones (कमल) रत्तासोयप्पगास

ण्हाय (सं कृतनियमावश्यक) having performed necessary duties or rites सहस्सरस्सिंसि दिणयरे तेयसा जलन्ते (स सहस्ररश्मिनि दिनकरे तेजसा ज्वलति सति) The thousand rayed sun shining with brightness विणइया (स विनीता) trained सामी (स स्वामिन्) Sir, or master पासइ पश्य णेगाइ (स अनकानि) many जोयणाइ (योजनानि) Yojanas उब्भामेइ (स उद्भ्रमयति) Drove round उण्हेण उष्णेन तण्हाए (स तृष्णया) by thirst रहवाएण (स रथ वायुना) by the wind produced due to the speed of the chariot परिकिलन्ते समाणे (स परिक्लान्ते सति) being fatigued पराववत्तहि (स परावर्तस्व) turn back आसाण अश्वानाम् सम श्रमम् किलाम (स क्लमम्) fatigue सम्म सम्यक् पवीणेमो (स प्रविनयाम) we shall remove or allay मोयइ (स मोचयति) sets free Unyokes अपण्डिया अपण्डिता निविन्नाणा (स निर्विज्ञाना) The ignorant कीस (स कीदृश) Of what type सिरीए हिरीए उवगए (स श्रिया ह्रिया उपगत) possessed of lustre and modesty उत्तप्पसरीरे (स उत्तप्तशरीर) having a bright body परिणामेइ (स परिणामयति) digests बुआइ (स ब्रवीति) speaks सपेहेइ (स सम्प्रेक्ष्यति) thinks सए (स स्वके) one's own पकाम (स प्रकामम्) at will पविचरित्तए (स प्रविचरितुम्) to move about आहोहिए (स आधोवधिक) अध अवधियस्य तद् अधोवधिकम् । तस्य ज्ञातो आधोवधिक । A person possessing a limited type of अवधिज्ञान अन्नाजीवी (स अन्याजीवी) living upon others, i e depending upon others for his maintenance as in begging अभिगमणिज्जे (स अभिगम्य) worth approaching

20 *Gist The king went to the monk*

with Chitra and asked him if he possessed high Avadhi Jnana, and earned his livelihood by begging. The monk replied that the king's inquiry was rough and improper like that of the traders who wish to avoid tolls And then, much to the king's wonder, he told the king what he had thought about the monk in his mind. The king, then, asked the monk how he had read his thoughts The monk, in answer, explained to him the five kinds of knowledge according to Jain Metaphysics, of which, the monk said, he possessed the first four kinds of knowledge, excluding the fifth —Kevala Jnana, which only the perfect souls—Tirthankaras or Arhats possess. अदूरसामन्ते: (स) at a reasonable distance, not very far and not very near. ठिच्चा (स. स्थित्वा) having stood; indeclinable past part से: It is an indeclinable used a the beginning of a sentence in the sense of अथ जहानामए. (स यथानामक) of a certain name. अङ्कवाणियाः (स अङ्कवणिज) traders in अङ्क jewels दन्तवाणिया (स. दन्तवणिज) traders in ivory संगः एव सुंकं (सं. शुल्कम्) toll or tax. भंसिउकामा (स भ्रंशयितुकामा) desiring to break, or evade. विणयं (स विनयम्) decorum, modesty. ममं पासित्ताः (स मां दृष्ट्वा) seeing me. अट्ठे समट्ठे: (सं अर्थ. समर्थ) (is it) all right? केणट्ठेणं (स केनार्थेन) How, or by what means. दंसणे (सं दर्शने) faith आभिनिबोहियणाणे (सं. आभिनिबोधिकम्)

knowledge derived through the five senses and the mind, the first of the five varieties of knowledge, it is also called मतिज्ञान सुयनाणे (स श्रुतज्ञानम्) second of the five kinds of knowledge, obtained from the scriptures, scriptural knowledge ओहिनाणे (स अवधिज्ञानम्) Direct knowledge of matter within a limit, got without the help of the senses and the mind, merely through the light of the soul, the third of the five kinds of knowledge, it is a kind of knowledge by occult powers मणपज्जवनाणे (स मन पर्यायज्ञानम् or मन पर्यवज्ञानम्) knowledge of other peoples' thoughts pertaining to matter, fourth variety of knowledge केवलनाणे (स केवलज्ञानम्) perfect knowledge, omniscience, knowledge which reveals everything, the fifth and the last variety of knowledge उग्गहो ईहा अवाए धारणा (स अवग्रह ईहा अवाय धारणा) अवग्रह is general knowledge derived from the first perception of an object, the first of the four varieties of मतिज्ञान ईहा is dealing with perception to arrive at a judgment, reflection upon what has been perceived, second variety of मतिज्ञान अवाय is specific determination of a thing by the process of thinking and mental reasoning, *e g* this is a book and nothing else, the third variety of मतिज्ञान धारणा is memory or retentiveness, a kind of mental knowledge—मतिज्ञान जहा नन्दीए (स यथा नन्दीसूत्रे) as described in the Nandisutra अङ्गपविट्ठ च अङ्गबाहिरं (स अङ्गप्रविष्ट च अङ्गबाह्यम्) that

which is treated or found in the twelve sacred Angas (अङ्गप्रविष्ट) and that which is out side them. These two are the varieties of सुयनाण or श्रुतज्ञान. भाणियव्वं: (स. भणितव्यम्) to be spoken. दिट्ठिवाओ: (स. दृष्टिवाद.) The twelfth Anga of the Jains, said to be lost now. भवपच्चइयं खओवसमियं: (सं भवप्रत्ययिकम्) a variety of limited knowledge—अवधिज्ञान, produced by contact with the world of the gods and hell-beings. खओवसमियं (स क्षयोपशमिकम्) intellectual knowledge etc. got by the action of destroying the matured Karmas and forcing the immature Karmas to mature. These two—भव॰ and क्षयो॰ are the varieties of अवधिज्ञान उज्जुमइ य विउलमइ य: (सं. ऋजुमति च विपुलमतिः च) ऋजुमति is simple mental knowledge; विपुलमति is a kind of telepathic knowledge; both these are the varieties of मनःपर्यवज्ञान. इच्चेएणं: (स. इत्येतेन) In this way, by this छउमत्थेणं: (स. छद्मस्थेन) by the knowledge of a छद्मस्थ, a person having the four types of knowledge but the last. The word is also used for every imperfect being.

६९. *Gist. King Pradeshi asked permission to sit there, but the monk replied that the king himself was the master of that place and knew well where to sit. The king sat by him and asked him if the Jain monks believed that the soul and the body were one. The monk replied in the affirmative. The king argued that if it were so, his grandfather who had lived an impious life*

must have been born in hell, and experiencing terrible pains. Moreover, the king was the loved son of his grandfather and so naturally the grand father would come to tell his grandson not to lead an impious life, and suffer like himself But, the grandfather did not come to tell him so, and hence the king said, he was right in believing that the soul and the body were one, and not different The monk then asked the king as to what sort of punishment he would give to a person who would violate the modesty of his queen The king replied that he would kill him with one stroke of his sword or would get his limbs cut off The monk further inquired if the king would allow the person to go and warn his relatives that they should not follow his example, and suffer The king said that he would not Then, the monk said that so also the creatures in hell are not allowed to go and warn their relatives, because, firstly, those beings in hell are suffering terrible miseries and hence have not the time to think of earthly beings secondly, those beings are guarded by hell guardians, who do not allow them to leave the hell, thirdly, all the fruits of sins are to be experienced by those beings in hell, and lastly, the fixed number of years should be completed in hell, without which no hell-being could visit the earth. Hence, the monk explained, the king's grandfather could not come and warn him इह (स इह) here

जाणए (स ज्ञाता) the knower सन्ना (स संज्ञा) faith or right knoweldge पइन्ना (स प्रतिज्ञा) thesis, determination दिट्ठी (स दृष्टि) view रूई (स रुचि) religious liking or devotion तुला (सं) standard माणे (स मान) measure पमाणे (स प्रमाण) authority समोसरणे (स समवसरणम्) religious quest अन्नोजीवो etc Here, the view point of the materialistics or those who are known in the Indian philosophic world as the Charvakas चार्वाक, is set forth The philosophy of the Charvakas is stated in short as —

भस्मीभूतस्य देहस्य पुनरागमन कुत ।
यावज्जीवेत् सुख जीवेत् ऋण कृत्वा घृत पिबेत्॥

MEANING —From where is the burnt up body going to return? Hence, live happily till you may! Drink ghee, even committing debts in doing so! अज्जए (स आर्यक) grandfather जम्बुद्दीवे दीवे (स जम्बुद्वीपे द्वीपे) In the continent of जम्बुद्वीप The Jains believe that it is surrounded by water on all sides It is supposed to have innumerable द्वीप‌s in it तुभ वत्तव्वयाए (स युष्माकं वक्तव्येन) according to your saying कलिकलुस (स कलिकलुषम्) spoiled by filthiness (कलि) समज्जिणित्ता (स समर्जयित्वा) having earned कालमासे काल किच्चा (स कालमासे काल कृत्वा) having the latest proper time of death (कालमासे) अन्नयरेसु (स अन्यतरेषु) In any one of नेरइयत्ताए (सं नैरयिकता) the state of being a hell being उववन्ने (सं उपपन्न) is born नत्तुए (स नप्ता) grandson पत्तेः बात पिपः प्रिय मणुन्ने मणोम थेज्जे (सं स्थैर्य) steady, or steadfast वेसासिए (सं विश्वसनीय) trustworthy सम्मए (सं सम्मत)

agreeable बहुमए (स बहुमत) much honoured अणुमए (स अनुमत) approved of रयणकरण्डगसमाणे (स रत्नकरण्डक समान) like a chest of jewels जीवियउस्सविए (स जीवितो त्सविक) the joy of (his) life हिययनन्दिजणणे (स हृदयानन्द नन) causing joy in his heart उम्बरपुप्फ पिव दुल्लभे सवण याए (स उदुम्बरपुष्प अपि इव दुर्लभ श्रवणाय) Rare even to hear of like the flower of Udumbara, also called गुलर Flowers on this tree are rarely seen, and hence the metaphorical expression, especially used in case of sons who are the only ones to their parents किमङ्ग पुण पासणयाए (स किमङ्ग पुन दर्शनाय) much less to see वयज्जा वदिष्यति भवाहि (स भव) be उववज्जिहिसि (स उपपत्स्यसि) you will be born सुपइट्ठिया (स सुप्रतिष्ठिता) well established समणा उसो (स श्रमण आयुष्मन्) O long-lived monk! Generally, this phrase is used by monk while addressing each other The king uses it here, perhaps to show that he is the equal of the monk डण्ड (स दण्ड) punishment निव्वत्ते ज्जासि (स निर्वर्तिष्यसि) you will inflict हत्थच्छिन्नग (स हस्तच्छिन्नकम्) cutting off of hands पाय पाद सूलाइय (स शूलातिकम् or शूलातिचम्) hanging, impaling on a stake सूलभिन्नग (स शूलभिन्नकम्) the same as above—or pierced by a pole or stake एगाहच्चं कूडाहच्च (स एकाहत्य कूटाहत्यम्) deserving to be hit by one blow, and deserving his head to be cut off from his body and set rolling down like a peak of a mountain (कूट) severed from the mountain जीवि

याओ ववरोवणज्जा. (स. जीवितात् व्यनरोपिष्यामि) I would deprive (him) of his life. मुहुत्तगे: (स. मुहूर्तकम्) for a moment; for a while वयामि वदामि. समाचरित्ता: (स समाचरित्वा) having acted. आवई: (स. आपत्ति) pain, misery. पाविज्जामि (स. प्राप्स्यामि) I get. समाचरउः समाचरत– Imp. 2nd plu. जहा ण अहं (स यथा नु अहम्) as myself खणमवि: (स क्षणम्+अपि) even for a moment. पडिसुणिज्जासि: (स. प्रतिश्रुणिष्यसि) will you hear? नो इणट्ठे समट्ठे. (स न एतदर्थ: समर्थ) That is not possible (समर्थः). अवराही अपराधी. माणुस्सं लोगं: (स मानुष्यक लोकम्) To the world of human beings आगच्छित्तए (सं. आगन्तुम्) to come. Infinitive of purpose चउहिं ठाणेहिं: (स. चतुर्भि स्थानै) by four reasons अहुणोववन्नए (अधुना+उत्पन्न) born recently. नेरइए. (स नैरयिक) a hell being. महब्भूयं वेयण (स. महाभूतां वेदनाम्) very terrible pain. वेयमाणे: (स वेदमान) experiencing. इच्छेज्जा: (स इच्छेत्) might wish. नरयपालेहिं (स नरकपालै) by the guardians of the city of hell भुज्जो २=भुज्जो भुज्जो: (स भूय भूय) again and again समहिट्ठिज्जमाणे: (स सम्+अधि-ष्ठीयमान) being managed, or looked after. निरयवेयणिज्जंसि (स निरयवेदनीयेषु) to be experienced (वेदनाय) in hell अक्खीणंसि. (स. अक्षीणेषु) being not exhausted. अवेइयंसि: (स अवेदितेषु) being not experienced अनिज्जिण्णंसि: (स अनिर्जीर्णेषु) being not destroyed निरयाउयंसि (स. निरयायुषे) the period of life in hell. Loc. absolute construction. सद्दहाहि: (स श्रद्धत्स्व) believe. Impv. 2nd. Sing.

22. Gist: The King confessed that the

illustration and the reasoning were clever and convincing but argued and said that if the creatures in hell could not come to the earth to warn their relatives of the evil following their sins, creatures born in heaven should be able to do so. He gave the instance of his grandmother who was a pious lady, and said that she might have been born in heaven, according to the belief of the monk. Then, she must come to tell him that doing good deeds in the earth was an asset after death and helped one to get into heaven. But, the King continued, as she did not come to him to tell that, he was right in believing that the soul and the body were one, and not different. The monk then asked the King if he would wait beside a latrine after bath and purificatory rites, only because some one called him to talk. The King replied in the negative, and added that it was due to the impurity of the place. The monk said that so also the creatures in heaven do not like to come to the earth because, firstly, they are engrossed in heavenly pleasures, and do not care for the earthly pleasures; secondly, their attachment to the heavenly things is much more than that to the earthly ones; thirdly, even if they wish to come to the earth, before they actually come up to the earth, the short life of the person to whom they want to come, has already ended; fourthly, heavenly beings can

not withstand the bad smell of the world of human beings. Hence, the monk told the King not to deduce that the body and the soul are one, only from the fact that gods do not visit the earth to warn their dear ones against sins. पन्ना उवमाः (सं. प्रज्ञा उपमा) a wise simile. नो उव्वागच्छइः (सं. न उपागच्छति) does not come back or near अज्जियाः (सं. आर्यिका) grandmother. धम्मियाः धार्मिका. समणोवासियाः (सं. श्रमणोपासिका) a follower of Jainism. सव्वो वण्णओ जावः all description to be understood—upto पुण्णोवचयाः (सं. पुण्योपचयम्) a collection of merit. देवत्ताएः (सं. देवत्वेन) in godhood. तीसेः (सं तस्याः) of her. उल्लपडसाडगंः (सं. आर्द्र (?) पटशाटिकम्) with wet garments. Wet clothes are considered to be quite pure for the worship of gods. भिङ्गारकडुच्छुयहत्थगयंः (सं. भृङ्गारकडुच्छु-क (?) हस्तगतः) with a water jar (भृङ्गार) and stand for burning incense in hand. कडुच्छुय also means a ladle—Cf. Guj कडछो. देवकुलम्ः (सं) a temple वच्चघरंसिः (सं. वर्चस्+गृहम्) a latrine. वएज्जाः (सं. वदेत्) would say. Pot. 3rd Sing. आसयहः (सं. आस-to sit) sit, Imp 2nd plu चिट्ठहः (सं. स्था-to stand) stand. Imp. 3rd plu. निसीयह. (निषीदत) sit Imp. 2nd plu. from नि+सद् to sit. तुयट्टहः (सं. त्वर्+वर्तध्वम्) turn towards, Imp 2nd plu. असुइः (सं. अशुचि) impure. सामन्तोः (सं. सामन्त.) neighbourhood. दिव्वेहिः (सं. दिव्यैः) by divine, or heavenly मुच्छिएः (सं. मूर्च्छित) infatuated or engrossed in गिद्धेः (सं. गृद्ध) Greedy. गढिएः (सं. ग्रथित) greedy or wistful. अज्झोववन्ने. (सं. अध्युपपन्न)

addicted to sensual pleasures पेम्मे. प्रेम, वोच्छिन्न- (स व्युच्छिन्न) cut off संकन्ते भवइः (स संक्रान्त भवति ।) takes it place; gets transferred into (divine love or attachment). इयाणि गच्छे (स इदानीं गच्छामि) I am just going मुहुत्तं गच्छं I am going in a moment अप्पाउया. (स अल्पायुष) short living, having short lives कालधम्मुणा सजुत्ता भवन्ति' (स कालधर्मेण संयुक्ता भवन्ति ।) die, lit. become united with the nature of time (which is death) The monk wants to say that, inspite of the causes given by him showing why the heavenly beings do not return to the earth to warn others, it may some time happen that a heavenly being might wish to return, but he says, during the time that he thinks of doing so, the human being for whom he wishes to go there is already dead, as even a moment of heavenly beings is more than the life time of an average human being उराले (स उदार) strong. पडिकूले प्रतिकूल. पडिलोमे (स प्रतिलोम) opposite, disagreeable, unpleasant उड्ढ (स ऊर्ध्वम्) High जोयणसयाइ (स योजनशतानि) hundred yojanas अभिसमागच्छइ (स अभिसमागच्छति) rises up (high)

23 Gist The King continues his argument and says that once while he was in his court, a thief caught red handed was brought to him by his police officer The King got him put into an iron chest whose joints he got sealed

38901

with iron and tin. After a few days, when the chest was opened, the thief was found to be dead. The King said that as there was no hole or crack in the chest that the soul of the dead man might have gone out, he was justified in believing that the soul and the body were one. The monk, however, gave the analogy of sound produced in a closed palace, and yet travelling far off and said that the movements of the soul were unobstructed and asserted that the soul would go out even by breaking through stones, mountain caves or earth. अणेग. अनेक. गणनायग. (सं गणनायक) chief of guilds. दण्डनायग: (सं. दण्डनायक) chief of police. ईसर. (सं ईश्वरः) a landlord. तलवर (सं) a city-guard. माडंबिय (सं माडम्बिक) यस्य प्रत्यासन्नमपरं ग्रामनगरादि नास्ति तत् मडम्बं तस्य अधिष्ठाता माडम्बिक। the person in charge of a place situated very far from a village or city; it also means merchants. कोडुम्बिय (सं कौटुम्बिक) head of a family. इब्भ. (सं इभ्य) a rich person. सेट्ठि (सं श्रेष्ठिन्) a Sheth; a chief merchant. सेणावइ. सेनापति. सत्थवाह (सं सार्थवाह) a caravan leader. मन्ति मन्त्रिन्. गणग (सं गणक) an astrologer. दोवारिय. (सं दौवारिक) a gate-keeper. अमच्च (सं अमात्य) an administrator. चेड. (सं चेट) an attendant. पीढमद्द (सं पीठमर्द) an aid-de-campe; some take him as the King's jester. नगर-निगमदूय (सं नगरनिगमदूत) messengers from towns where there are no taxes (नगर) and towns where merchants dwell (निगम) in a large number. संधिवाल

(स सन्धिपालैः) by the frontier guards नगरगुत्तियाः (स नगरगुप्तिकाः) Kotwals, or city guards ससक्खं (स ससाक्ष्यम्) with witnesses सलोद्दं (स सलोप्त्रम्) with stolen property सगेवेज्जं (सं सग्रैवेयकम्) with a necklace. अवओडयबन्धणबद्ध (स अवकोटनबन्धनबद्धम्) with the arms and hands tied up at the back अउकुम्भीए (स अय:कुम्भ्यां) in an iron-jar or chest अउमयएण पिहाणएणं (स अयोमयेन पिधानेन) with an iron lid पिहावेमि (स पिधापयामि) I get closed अएण (स अयेन) with iron तउएण (स त्रपुणा) with tin आयावेमि (स आतापयामि) I get heated आयपच्चइयएहिं (स आत्मप्रत्ययिकैः) by (persons) of my own confidence or trust. उग्गलच्छावेमि (स उद्घाटयामि) I get opened राइ (स राजी) cleft अन्तोहिंतो (स अन्त) from inside. निग्गए (स निर्गत) went out होज्जा भवेत्--if these were, pot 3rd sing कूडागारसाला (स कूटागारशाला) a chamber (शाला) in a mansion (आगार) carved out of a rock (कूट), or a mansion of the shape (आकार) of a rock सिया (स स्यात्) suppose there be, or there were pot of अस्-to be, 3rd sing. दुहओलित्ता (स द्विधालिप्ता) plastered on both side गुत्ता (स गुप्ता) well-protected गुत्तदुवारा (स गुप्तद्वारा) having secret-doors निवायगम्भीरा (स निवातगम्भीरा) sheltered from wind, and solemn भेरि (स) a drum घणनिचियनिरन्तरनिच्छिड्डाइं (स घननिचितनिरन्तरनिच्छिद्राणि) firm (घन), strong (निचित), and without a breach (निरन्तर) or a hole (निच्छिद्राणि). दुवारवयणाइं (स द्वारवदनानि) the panels of the doors पिहेइ (स पिधत्ते) shuts बहुमज्झदेसभाए

(स. बहुमध्यदेशभागे) In the right centre of (the room). तालेज्जाः (स. तालयेत्) would beat or sound. अप्पडिहयगईः (स. अप्रतिहतगतिः) unobstructed in movements. पुढविः पृथ्वीम्. भिच्चाः (स. भित्वा) having broken. पव्वयंः पर्वतम्.

24. Gist: The King argued further and said that one day he killed a thief and got him placed in a locked and sealed iron-chest. After a few days the King found the chest full of insects or germs. There was no crack or hole from which they could enter inside, so the King thought that he was right in his belief that the body and the soul were one. Kesi replied that soul enters inside anything like fire which enters into a solid piece of iron, though there are no holes etc. in it. पच्चइएहिंः (सं. प्रत्ययिकैः) by (men) of confidence or trust किमिकुम्भि (स. कृमिकुम्भीं) a chest of insects or jerms. धन्तपुव्वेः (स. ध्मातपूर्वं,) before being heated. धमावियपुव्वे (स ध्मापितपूर्वं) before being purified by beating. अगणिपरिणयः (सं. अग्निपरिणत) transformed (परिणत) into fire

25. Gist: The King continues and says that if the soul were different from the body, and the soul were always the same in the body of a child as well as in that of a young man, a child must be able to discharge five arrows from a bow like a young man. But, he said, as in every-

the body and the soul were the same The monk, however, explained this difficulty by saying that the body is merely a means of the soul to act, and it was because the means–the body of the child–is deficient that the child is not able to do what a grown up man can do, it is parallel to the case in which a bowman has got a worn out bow, due to which, inspite of his skill, he can not do as good and efficient work as with a new bow सिप्पोवगए (स शिल्पोपगत) possessing skill (शिल्प) or art पभू (स प्रभु) able, or powerful पञ्चकण्डगं निसिरित्तए (स पञ्चकाण्डक निस्सारितुम्) to discharge (निस्सारितुम) five arrows मन्दविन्नाणे (स मन्दविज्ञान) dull in intellect, or possessing light knowledge–little knowledge जाव मन्दविन्नाणे means बाल जाव मन्द॰ dull in intellect when a child नवएण धणुणा (स नवेन धनुषा) with a new bow नवियाए जीवाए (स नवीनया ज्यया) with a new bow–string उसुणा (स इषुणा) with an arrow निउण (स निपुण) clever कोरिल्लियाए (स कोरितकेन[?]) worm–eaten of Guj काहलु अपज्जत्ताइं उवगरणाइं हवन्ति (तै अपर्याप्तानि उपकरणानि भवन्ति) The means or instruments (उपकरणानि) are deficient (अपर्याप्तानि) अपज्जत्तोवगरणे (स अपर्याप्तोपकरण) with deficient means

2f *Gist The King carried forward his arguments and said that if the soul of the man in youth and old age were the same the man in his old age must be able to carry the same load as in his youth, but, in life, it was not seen so,*

and, hence, the king affirmed that his faith in the oneness of body and soul was well-established Kesi, however, replied that the body is merely an instrument for the soul's activities, and so, if the body is young and powerful, a man can carry a heavy load; and if the body is old, a man can not do so. It was parallel to the case of a man carrying a heavy load in a pair of pans with a new bamboo and new pans, while the same man cannot do so with an old bamboo and old pans. अयभारगं (स. अयोभारम्) a load of iron. तउय (स त्रपु) tin सीसगः (स. सीसक) lead. परिवहित्तए: (स परिवहितुम्) to carry. जुण्णे. (स. जीर्ण) worn out (on account of old age) जराजज्जरियदेहे: (स जराजर्जरितदेह) with his body worn out, or shattered due to old age सिढिलवलितयाविणट्ठगत्ते: (स शिथिलवलित्वग्विनष्टगात्र) having limbs destroyed or deteriorated by loose folds and skin (त्वक्)—दण्डपरिग्गहिय-ग्गहत्थे: (स. दण्डपरिगृहीत+अग्रहस्त) his hand, carrying a staff पविरलपरिसडियदन्तसेढिः (स प्रविरलपरिसडितदन्तश्रेणि) with the row of his teeth, full of gaps (प्रविरल), and rotten (परिसडित cf. Guj. सडेलुं) आउरे (स. आतुर) diseased. किलिन्ते: (स क्लान्त) emaciated. पिवासिए: (सं पिपासित) thirsty, a diseased person, especially in fever, wants much water to drink, feeling himself thirsty every now and then. विहङ्गियाए: (स विहङ्गिका) a sarr formed of a bamboo, सिक्कर्हि: (स सिक्यके) by loops of strings cf. Guj. शींकु. पत्तियपिडर्हि:

(स प्रस्थिरपिटकैः) by bamboo-baskets tied at the two ends of a pole (Guj छावडी) घुणखइयाए (स घुणक्षतिका) worm eaten सिढिलतयापिणद्धे (स शिथिलत्वचापिनद्धे) fastened by loose strings of hemp (त्वक्) जुण्णोवगरणे (स जीर्णोपकरण) having old means or instruments

27 *Gist The King still tries to affirm his point of view and says that once he weighed a thief when alive, and, then he got him killed by means other than that of cutting or wounding, but he did not find any change in the weight of the thief, when alive or dead So, the King saw that the soul did not add anything to the weight of the body, and hence, he thought that the soul and the body were one The monk solved this question by saying that the soul is like air which fills a leather-bag without adding anything to its weight* जीवन्तग चेव तुलेमि (स जीव त एव तोलयामि) I get (him) weighed when alive तुलेत्ता (स तोलयित्वा) having weighed छविच्छेय अकुव्वमाणे (स छविच्छेदम् अकुर्वन्) not making any cutting (छेदम्) of the limbs of the body (छवि) मय (स मृतम्) dead आणत्ते (स अन्यत्वम्) otherness i e diffeence नाणत्ते (स नानात्वम्) variation ओमत्ते (स अवमत्वम्) loss in weight or deficiency तुच्छत्ते (स तुच्छत्वम्) lightness गुरुयत्ते (स गुरुत्वम्) increase लहुयत्त (स लघुत्वम्) decrease जम्हा (स यस्मात्) as तम्हा (स तस्मात्) therefore Correlative of जम्हा वत्थी (स बस्तिन्) a leather-bag (Guj मशक ?) पुण्ण पूर्ण अगुरुलघुयत्त (स अगुरुलघुत्वम्) neither the great-

ness nor the smallness पडुच्च (स प्रतीत्य) depending on, dependant

28 Gist Pradeshi then, said that he could not see the soul of man anywhere in the body though he cut it into two, three, or number of pieces He therefore, believed that the soul was not separate from the body. The monk reminded the king of the story of a wood-cutter, and told him not to imitate him Then he told that well-known tale of the wood-cutter Once a band of wood-cutters went into a forest to cut wood They told one of them to prepare food while they were out on work, with the help of fire which was there, and further instructed him to get fire from wood if that fire got extinguished Saying this, they went their way After sometime the man got up to prepare food, he saw that the fire was extinguished, he went to the piece of wood shown to him by his friends but he could not see fire anywhere over the wood, he cut it into two three and numerous parts but even from within the wood he could not get fire Atlast tired and dejected he sat down covering his face with his palms The men from the forest returned after work, and found that their food was not ready They knew all about the foolishness of the man, and,

one clever man undertook to do the work, and ignited fire by churning pieces of wood, and got the food ready within a short time. The monk said that the King was even more foolish than the foolish wood-cutter in the story, as he wished to see soul, which is invisible in itself, though pervading the body which it inhabits, like fire in wood. सव्वओ समन्ता (सं. सर्वतः समन्तात्) on all sides. समभिलोएमि (सम्+अभि+लोकयामि) I observe. पासामि (सं. पश्यामि). I see. दुहाफालियं (सं. द्विधास्फोटितम्) torn or cut into two. चउहा (सं. चतुर्धा) torn or cut into four pieces. संखेज्ज (सं. संख्येय) numerous—in a number of—. फालियंमि (सं. स्फोटयामि or पाटयामि) I get him cut or torn. तो तदा. मूढतराए (सं. मूढतरः) more foolish. ताओ (सं. तस्मात्) from that. कट्ठहारयाओ (सं. काष्ठहारकात्) than that wood-cutter, lit. carrier of wood. वणत्थी (सं. वनार्थी) desirous of (अर्थिन्) wood. वणोपजीवी (सं. वनोपजीवी) living upon or maintaining themselves by (selling) wood. वणगवेसणयाए (सं. वनगवेषणाय) in search of (गवेषणा) wood. जोइं ज्योतिम्. भायणं (सं. भाजनम्) a vessel. गहाय (सं. ग्रहाय) taking, or having taken. अडविं (सं. अटवीम्) a forest. अणुपविट्ठा (सं. अनुप्रविष्टाः) entered. अगामियाए (सं. अग्रामिकायाम्) In a place without villages. किंचि (सं. किञ्चित्) some. देसं (सं. देशम्) part. अणुप्पत्ता (सं. अनुप्राप्ताः) having reached or come up. एत्तो (सं. एतस्मात्) from this. अम्हं (सं. अस्माकम्) our—ours. साहेज्जासि (सं. साधयिष्यसि) you shall prepare. विज्झवेत्ता (सं. विध्यापितः) extinguished.

मुहुत्तन्तरस्स (स मुहूर्तान्तरस्य) after a moment परियर बन्धेइ (स परिकर बध्नाति) binds his loins, girds up his loins पासइ पासति पश्यति फरसु (स परशु) an axe अपासमाणे (सं अपश्यन्) not seeing सन्ते (स श्रान्त) tired तन्ते (स तान्त) gloomy, sorry परितन्ते tired निव्विण्णे (स निर्विण्ण) dejected एगन्ते एडेइ (स एकान्ते—? क्षिपति) throws on one side एड is a root which does not come from any तत्सम or तद्भव word It is a root peculiar to this language—Ardha Magadhi मुयइ (स मुञ्चति) loosens—unbinds—ungirds साहिए (स साधित) cooked ओहयमणसकप्पे (स अवहतमन सङ्कल्प) his mental activity or thoughts (मन सकल्प) being destroyed (अवहत), i e stunned or stupified चिन्तासोगसागरसपविट्ठे (स चिन्ताशोकसागरस प्रविष्ट) plunged (प्रविष्ट) into the ocean of anxiety and sorrow करयलपल्हत्थमुहे (स करतलपर्यस्तमुख) with his palms (करतल) placed (पर्यस्त) or resting on his face अट्टज्झाणोवगए (स आर्तध्यानोपगत) engrossed in the feeling of affliction, or anxiety, आर्तध्यान is dejection at the separation of a beloved thing or at meeting with unfavourable circumstances भूमिगय दिट्ठिए (स भूमिगतदृष्टि) with his eyes fixed on the ground झियायसि (स ध्यायसि) thou thinkest or meditatest. झियायमाण (स ध्यायन्) pr part —meditating छेए (छेक) shrewd दक्खे (स दक्ष) skilful. पत्तट्ठे (स प्राप्तार्थ) learned knowing the right thing उवएसलद्धे (स उपदेशलब्ध) one who has got training

One clever man undertook to do the work, and ign ted fire by churning pieces of wood, and got the food ready within a short time The monk sai l that the King was even more foolish than the foolish woo l-cutter in the story, as he wished to see soul, which is invisible in itself, though pervading the body which it inhabits, like fire in wood सव्वओ समन्ता (स सर्वत समन्तात्) on all sides समभिलोयमि (सम्+अभि+लोवयामि) I observe पासामि (स पश्यामि) I see दुहाफालिय (स द्विधास्फोटितम्) torn or cut into two चउहा (स चतुर्धा) torn or cut into four pieces सखेज्ज (स सख्यय) numerous—in a number of—फालियमि (स स्फोटयामि or पाटयामि) I get him cut or torn तो तदा मूढतराए (स मूढतर) more foolish ताओ (स तस्मात्) from that कट्ठहारयाओ (स काष्ठहारकात्) than that wood cutter, lit carrier of wood वणत्थी (स वनार्थी) desirous of (अर्थिन्) wood वणोपजीवो (स वनोपजीवी) living upon or maintaining themselves by (selling) wood वणगवेसणयाए (स वनगवेषणाय) in search of (गवेषणा) wood जोइ ज्योतिम् भायण (स भाजनम्) a vessel गहाय (स प्रहाय) taking, or having taken अडविं (स अटवीम्) a forest अणुपविट्ठा (स अनुप्रविष्टा) entered अगामियाए (स अगामिकायाम्) In a place without villages किंचि (स किंचित्) some देसं (स देशम्) part अणुपत्ता (स अनुप्राप्ता) having reached or come up पत्तो (स एतस्मात्) from this अम्ह (स अस्माकम्) our—ours साहेज्जासि (स साधयिष्यसि) you shall prepare विज्झवेसा (स विध्मापित) extinguished

मुहुत्तन्तरस्स (स मुहूर्तान्तरस्य) after a moment परियरबन्धइ (स परिकर बध्नाति) binds his loins, girds up his loins पासइ पासति पश्यति फरसु (स परशु) an axe अपासमाणे (सं अपश्यन्) not seeing सन्ते (स श्रान्त) tired तन्ते (स तान्त) gloomy sorry परितन्ते tired निविण्णे (स निर्विण्ण) dejected एगन्ते एडेइ (स एकान्ते—? क्षिपति) throws on one side एड is a root which does not come from any तत्सम or तद्भव word It is a root peculiar to this language—Ardha Magadhi मुयइ (स मुञ्चति) loosens—unbinds —ungirds साहिय (स साधित) cooked ओहयमणसंकप्पे (स अवहतमन सङ्कल्प) his mental activity or thoughts (मन सङ्कल्प) being destroyed (अवहत), i e stunned or stupified चिन्तासोगसागरसंपविट्ठे (स चिन्ताशोकसागरस प्रविष्ट) plunged (प्रविष्ट) into the ocean of anxiety and sorrow करयलपल्हत्थमुहे (स करतलपर्यस्तमुख) with his palms (करतल) placed (पर्यस्त) or resting on his face अट्टज्झाणोवगए (स आर्तध्यानोपगत) engrossed in the feeling of affliction, or anxiety, आर्तध्यान is dejection at the separation of a beloved thing or at meeting with unfavourable circumstances भूमिगयदिट्ठिए (स भूमिगतदृष्टि) with his eyes fixed on the ground झियायसि (स ध्यायसि) thou thinkest, or meditatest. झियायमाण (स ध्यायन्) pr part —meditating छेए (छेक) shrewd दक्खे (सं दक्ष) skilful पत्तट्ठे (स प्राप्तार्थ) learned knowing the right thing उवएसलद्धे (स उपदेशलब्ध) one who has got training or instruction, well instructed सर (सं शरम्) an

arrow, rather, a stick with an arrow-like shape and point सरणि (स) a kind of wood, used in churning wood to get fire महेइ (स मथ्नाति) churns संधुक्खेइ (स सधुक्षयति) blows fire, or kindles fire सुहासणवरगयाणं (स सुखासनवरगतानाम्) they having sat on (उपगतानाम्) comfortable nice seats (सुखासनवर) असणं ४ the figure ४ means असण पाण खाइम साइम. आसाएमाणा वीसाएमाणा (आस्वादमाना विस्वादमाना) testing and relishing आयन्ता (स आचान्ता) those having washed their mouth and hands after dinner. चोक्खा (स) clean Cf Guj चोक्खु This word seems to have a 'deshi' origin परमसुइभूया. (स परमशुचिभूता) having become greatly purified, or clean एएणट्ठेणं (स एतार्थेन) due to this reason वुच्चइ (स उच्यते) is spoken or said

25 *Gist The King stopped putting forward new arguments; but he asked the monk if it was proper for the latter to speak severely and reprimand him amidst such a large gathering The monk asked the King if he knew of the contentions of punishments to offenders among the warriors, householders, Brahmins and monks He meant that the King had offended the monk as he did not come to him in the right spirit, and hence it was that the monk rebuked the King in mild yet effective words But, the King replied that talking in an offensive manner had helped the King to know more of truth than it could have done oth-*

wise Then, the monk said that the way in which the king had behaved was right जुत्तए (स युक्त) proper इय (स इति) thus वुद्ध (स) wise, or enlightened महामइण (स महामतानाम्) of great intellect विणायाण (स विनातानाम्) of well-trained विन्नाणपत्ताण (स विज्ञानप्राप्तानाम्) of one having a good learning of a learned person उच्चावयहिं (स उच्चावचै) by various types of words, by loud and mild (words) आउसित्तए (स आक्रोष्टुम्) to reprimand to rebuke with harsh words उद्धसणाहिं (स उद्ध्वसनाभि) by rebukes, censure or contemptuous words उद्धसित्तए (स उद्-ध्वसितुम्) to blame निब्भच्छणाहिं (स निर्भर्त्सनाभि) by insults निच्छोडणाहिं (स निच्छोटनाभि [?]) by taunts, or words defaming a per on कइ (स कति) how many? परिसाओ परिषद खत्तिय क्षत्रिय गाहावइ (स गृहपति) a householder इसि ऋषि or a monk एयासि (स एतासु) from these दण्डनीइ (स दण्डनीति) the mode of punishment अवरज्झइ (स अपराध्यति) offends. तएण (स त्वचा) by skin or bark वेढेण (स वेष्टनेन) with a covering पलालेण (स पलालेन) by chaff वेढित्ता (स विष्ट्वा) having covered by covering अगणिकाएण (स अग्निकायेन) by fire lit with the beings having fire as their body i e by fire झामिज्जइ (स ध्माप्यते?) is burnt (to death) अणिट्ठाहिं (स अनिष्टै) by unpleasant, or undesired अकन्ताहिं (स अकान्तै) by disagreeable (words), or distasteful words अमणामाहिं (स अमनामै [?]) by disagreeable or distasteful (words) वग्गूहिं (स वाक्यै) by sentences, or speech उवालम्भित्ता

(स उपालभ्य) having taunted, or rebuked कुण्डियालच्छणए (स कुण्डिकालाञ्छनक) branded with a mark of a कुडी or burning pot of Guj कुण्डी सुणग (स शुनक) a dog कीरइ (स क्रियते) is made निव्विसए वा आणविज्जइ (स निर्विषय वा आज्ञाप्यते) or, is ordered to leave the country नाइ अणिट्ठाहि (न+अति+अनिष्टे) not by very unpleasant वामवामेण (स वामवामेन) adversely दण्डदण्डेण (स दण्डदण्डेन) crookedly पडिकूलपडिकूलेण (स प्रतिकूलप्रतिकूलेन) antagonistically पडिलोमपडिलोमेण (स प्रतिलोमप्रतिलोमेन) contrarily विवच्चासविवच्चासेण (स विपर्यासविपर्यासेन) contradictorily वट्टसि (स वर्तसि) you behave पढमिल्लएण (स प्रथमेन) by the first (debate), i e in the first debate or conversation वागरणेण (स व्याकरणेन) by the reply or explanation here, conversation सलत्ते (स सलप्त) conversed, talked जहा जहा (स यथा यथा) as नाणोवलम्भ (स ज्ञानोपलम्भम्) The perception (उपलम्भ) of knowledge करण is already explained before, as also दसण and चीर उवल्मेस्सामि (स उपलप्स्यामि) I shall get or gain ववहारगा पन्नत्ता (स व्यवहारका प्रज्ञप्ता) are called, or enumerated as dealers (व्यवहारका) देइ (स ददाति) gives नामेगे (स नाम+एक) one सन्नवेइ (स सज्ञापयति) In Sanskrit the root in its causal form means, to make known to make acquainted with, to inform or to announce But here, the commentator to this work takes it to mean 'satisfying by proper conversation'-i e. "behaving properly" In the translation, I have kept that meaning, but

it may be translated by, one who gives but does not announce (to others his benevolence, and so on) The monk considers the king a dealer or a practical man--व्यवहारक or व्यवहारी, as he did give respect to the monk, though he did not show it or announce it in words, in the latter half of their conversation.

30. Gist: Still, the King wanted to get more knowledge from the monk and asked if the monk could show him the soul in a concrete and visible form like an आमलक *fruit in one's own palms The monk in answer, by giving an analogy of the wind, showed to the king that soul and such other things like wind could not be perceived in a concrete form like that of the* आमलक *fruit; they could only be known by perfect beings—the Kevalins* इयः (स इति) Thus, or such. **समत्थाः** (स. समर्था) able. **करयलंसि** (स. करतले) in the palm of the hand **आमलयं** (स आमलकम्) Guj. आमळु **सरीराओ** (सं. शरीरात्) from the body. **अभिनिवट्टित्ताणं** (सं from अभि+नि+वृत् to separate) having separated (absolute or indeclinable part), having taken out **उवदंसित्तए** (स. उपदर्शितुम) to show. **वाउकाए** (स. वायुकाय) wind. **संवुत्ते** (स. संवृत्त) arose. **तणवणस्सइकाए** (स. तृणवनस्पतिकाय) grass and plants **एयइ** (स. एजते) began to shiver. **वेयइ** (स. वेपति) began to tremble. **फन्दइ** (स स्पन्दति) began to shake. **घट्टइ** (स. घट्टयति) began to collide **उदीरइ** (स. उदीरते)

began to sound भावं (स) form or shape, or activity परिणमइ (स परिणमति) got transformed, all the present forms are used for the past सरूविस्स (स सरूपस्य) of that having a form सवेयस्स (स स वेगस्य) of that having speed or velocity. दसट्ठाणाइ (स दश+अर्थानि) ten things सव्वभावेणं (स सर्व भावन) by all (its) aspects धम्मत्थिकाय (स धर्मास्ति कायम्) merit—a medium of motion for soul and matter Jainism divides the universe into six dravyas (द्रव्य) These द्रव्य have either the constitutional parts (प्रदेश) or they have not Only time has not many प्रदेश A प्रदेश is an infinitesmal unit of space, Kaya (body) is the name given to a thing which has प्रदेश Time has only one प्रदेश Therefore, it is not an अस्तिकाय The other five are अस्तिकाय The six sub divisions of अजीव are The soul (जीव), matter (पुद्गल), dharma (धर्म), adharma (अधर्म), space (आकाश), and time (काल) Here, all but time are अस्तिकाय They are called so, as they have Satta (सत्ता)—existence and are therefore asti (अस्ति) and they have many प्रदेश, so काय The soul has innumerable प्रदेश, space has infinite ones, matter numerable, innumerable, or infinite, and धर्माधर्मौ are immaterial (अमूर्तिक) and unbreakable, hence, cannot have any parts The soul has elasticity, but its प्रदेश cannot be divided Dharma is devoid of taste, touch smell, sound and colour, and is conterminous with the

universe (लोक). It is the principle of motion. It is an उदासीन cause for the soul to move, like water for fish. It is not, and can never be a प्रेरक cause and move the soul. It is but one, like अधर्म and space. Adharma is opposite of Dharma. It is like Dharma in other respects and acts as a passive cause of stationariness, like the earth to falling bodies. It is immaterial and one. Space (आकाश) gives to all souls and to all other substances place in the universe. It is but one. It consists of लोक (this) and अलोक (the world beyond). The five substances are found here असरीरवद्धः (स. अशरीरबद्धम्) detached from the body. परमाणुपोग्गलं (स. परमाणुपुद्गलम्) atoms (परमाणु) of matter. जिणे: (स. जिनः) a perfect being. उप्पन्ननाणदंसणधरे (सं उत्पन्नज्ञानदर्शनधर) one in whom knowledge and faith have been generated—an Arhat सव्वदुक्खाणं अन्तं करिस्सइ वा नोः (स. सर्वदुःखानां अन्तं करिष्यति वा न) whether he will put an end to all the miseries born from his actions *i. e.* he will be liberated from Karma and hence from the संसार.

31. Gist. The King still had some doubt to be cleared and he asked the monk how the size of the soul in the elephant's body and that of the soul in the body of an insect could be the same. The monk gave the illustration of a lamp illumining a big chamber from inside, but not its outside; the same lamp illumines

a small space in that very chamber, but not the whole chamber, when the lamp is covered on all sides by a covering, so as not to allow the light to pass out of the covering So also, the monk said, the soul enlivened a big body, and also a small body हत्थिस्स (स. हस्तिन) of an elephant कुन्थुस्स. (स कुन्थो) of a कुन्थु a small insect अप्पकम्मतराए (स अल्पकर्मतर) of smaller actions अप्पकिरियतराए (स अल्पक्रियातर) of smaller activities अप्पासवतराए (स अल्पाश्रवतर) of smaller passions. आश्रव has already been explained before. नीहार (स निर्हार) bodily care पईवं पलीवेज्जा (स प्रदीप प्रदीपयत्) would light that lamp ओभासइ (स अवभासति) brightens up उज्जोवेइ (स उद्योतयति) illumines तवइ (स तपति) warms, or heats up पभासेइ (स प्रभासयते) enlightens इड्डरएणं (स ?) इड्डर is a देशी word and means a small or big cart, here, a measure of that name Then इड्डरक or ईरय may mean something related to the cart, perhaps a measure smaller than an इड्डर or गात्री, one that is used to make up a गात्री किलिञ्ज should rather have been किलञ्ज i e स किलिञ्जक, a basket of bamboo used for giving food to cows Here, it means a basket, it would cover the lamp on all sides. गण्डमाणिया should rather have been गडमणिया, स गण्डमणिका, a kind of measure of a country, perhaps a very current measure in those times, especially in Kekayardha. आढएणं. (सं आढकेन) by an

आढक, a measure of corn अद्धाढय (स अर्द्धाढक) and all the names following it are measures of corn. पत्थयणेः (सं. प्रस्थकेन) by a प्रस्थक, a measure of corn of the Magadha country. चाउब्भाइयाए (स. चातुर्भागिकया) by a Chaturbhagika. सोलसियाः (स षोडशिका) a fluid measure, one sixteenth of a Mani. अष्टभागिका is a fluid measure one eighth of a Mani, so also चातुर्भागिका is one-fourth of a Mani, the following measures are the thirty-second, and sixty-fourth parts of a Mani दीवचम्पएणंः (स दीपचम्पकेन) by a lamp cover, a cover used to shade a lamp जारिसयं (स यादृशकम्) of that type पुव्वकम्मनिवद्ध. (पूर्वकर्मनिवद्धम्) got as a result of former actions—actions in the previous birth बोंदि (स ?) seems to be a देशी word, meaning 'body.' It appears to be the same as the English word 'body,' a queer coincidence, perhaps, a sign of Aryan brotherhood of the past ?! निव्वत्तेइः (स निवर्तति) produces, or gets. जीवपदेसेहिं (स जीवप्रदेशैः) by particles of soul. सचित्त (सं सचित्तम्) living खुड्डियंः (स क्षुद्रम्) insignificant, or small.

32. Gist: The King was convinced that the body and the soul were different, but he could not at once give up his old faith, and accept that new one, as his father, grandfather and all his predecessors held the old view. He expressed this hesitation of his to the monk. The latter, therefore, told the former not to repeat

the mistake of the carrier of iron and repent likewise. The carrier of iron did not give up his burden of iron, when his friends told him to take up a load of other precious metal or gems instead. तयाणन्तरं: (सं. तदनन्तरम्) after that. पिउणो: (सं. पितुः) of the father. बहुपुरिसपरंपरागयं (सं. बहुपुरुषपरंपरागतम्) brought down by a long series of ancestors. कुलनिस्सियं दिट्ठिं छण्डेस्सामि: (सं कुलनिश्रितां दृष्टिं त्यक्ष्यामि) I shall abandon the faith (दृष्टिम्) supported (निश्रित) by the family (कुल). छण्ड is a देशी root. Cf. Guj. छांडवुं—to leave. पच्छाणुताविए: (सं. पश्चात्+अनुतापिकः) one repenting afterwards. अयहारए: (सं. अयोहारकः) carrier of iron. अत्थत्थी: (सं. अर्थार्थिन्) desirous of wealth. लुद्धगा: (सं. लुब्धकाः) greedy persons, hunters (for wealth). कंखिया: (सं. काङ्क्षिताः) longing (for wealth). पिवासिया: (सं. पिपासिताः) thirsty. पणियभण्डं: (सं. पण्यभाण्डम्) merchandise (lit–articles) for sale. आयाए: (सं. आदाय) having taken. भत्तपाणपत्थयणं: (सं. भक्तपानपथ्यदनम्) food, drink, and provisions for journey. छिन्नावायं: (सं. छिन्नापातम्) where coming of persons was cut off, *i. e.* a place unfrequented by people. दीहमद्धं: (सं. दीर्घ+अध्वन्) having long paths. अयागारं: (सं. अय+आकरम्) a mine of iron. आइण्णं: (सं. आकीर्णम्) spread. विच्छिण्णं: (सं. विस्तीर्णम्) wide. सच्छडं: (सं. सच्छटम्) with layers. उवच्छडं: (सं. उपच्छटम) with small layers. फुडं: (सं. स्फुटम्) opened up. गाढं: (सं.) much, immensely. ओगाढं: (सं. अवगाढम्) very deep. अयभण्डे: (सं. अयोभाण्ड) recep–

ıcle of ıron ıron-mine मणामे (स मन+आस [?]) as wished by the mind, dear to the mind बन्धित्तए (स बद्धुम्) to bind, infinitive of purpose-from बन्ध अहाणुपुव्वीए (स यथानुपूर्वम्) as before सपत्थिया (स सप्रस्थिता) started तउ- (स त्रपु) tin अप्पेण (स अल्पेन) by little छड्डत्ता (स त्यक्त्वा) having abandoned, absolute participle छड्डेहि is Imp 2nd Sing दूराहडे (स दूराहृत) carried from a long distance चिराहडे (स चिराहृत) carried for a long time अइगाढबन्धणबद्धे (स अतिगाढबन्धनबद्ध) bound by very strong or firm knots (बन्धन) असिलिट्ठ (स अश्लिष्ट) it should have been असिढिल-i e अशिथिल-not loose Otherwise अश्लिष्ट means loose, which can not be the meaning looking to the context perhaps the scribe s or printer's mistake घणिय (स ?) this is a देशी word meaning 'strong', or 'fast जाहे (स यदा) when आघवणाहि (स आख्याने) by narratives पन्नवणाहि (स प्रज्ञापने) by requests, or precepts प्रज्ञापना or पन्नवणा is a special way of advising the public used by preceptors आघवित्तए (स आख्यातुम्) to tell to per suade. पन्नवित्तए (स प्रज्ञप्तुम्) to persuade (to advise, lit) तम्ब (स ताम्रम्) copper रुप्प (स रूप्यम्) silver रयण रत्नम् वइर (स वज्रम्) diamond सार. (स स्वानि) own विक्कयण (स विक्रयम्) sell गवेलग (स गो+एलकम्) a sheep अट्ठतलमूसियवडिंसगे (स अष्टतल+उच्छ्रित+अवतंसक) lofty eight-floored palaces कारावेन्ति (स कारयन्ति) cause to be constructed caus from कृ-to do अप्प मोल्लेहि (स अल्पमूल्यैः) from low-priced [illegible]

(स निधे) from the store, or treasure of money झीणपरिव्वए (स क्षीणपरिव्यय) consumed and exhausted. अधन्नो अपुण्णो (स अधन्य अपुण्य) unfortunate, and sinful अकत्थो अकयलक्खणो (स अकृतार्थ अकृतलक्षण) unsuccessful and possessing ill-ominous marks हिरिसिरिवज्जिए (स ह्रीश्रीवर्जित) devoid of shame and wealth हीणपुण्णचाउद्दसे (स हीनपुण्यचातुर्दशिक) born on the चतुर्दशी of a month, bright or black, which is devoid of any merit, or wretched The birth of a child on the fourteenth of a month is considered to be inauspicious when the auspicious time of the day has passed of Cf Guj slang 'चउदसियो' —used for a man of bad, and mischievous conduct दुरन्तपन्तलक्खणे (स दुरन्तप्रान्तलक्षण) having evil (दुरन्त) and ill-ominous (lit low) signs नाईण (स ज्ञातीन्) to the caste-people नियगाण (स निजकान्) one's own-near relatives

33 Gist The King was now enlightened, and he replied that he would not act like the carrier of iron and repent afterwards He was then converted into a Jain and accepted the vows of a householder, and proceeded to go The monk, however, reminded him of the behaviour to be adopted before a preceptor, and told him that it was not proper for him to leave the monk without begging his pardon for his (King's) harsh words spoken in the beginning of their debate एत्थ (स अत्र) here, in this way सबुद्धे (स) enlightened.

निसामित्तए: (स. निशमितुम्-श्रोतुम्) to hear. कइ आयरिया पन्नत्ता: (स. कति आचार्या. प्रज्ञप्ता·) how many preceptors are told (in the Shastras). तओ· (स त्रय) three. कलायरिए: कलाचार्य सिप्पायरिए: शिल्पाचार्यः, तिण्हं: त्रिषु. विणयपडिवत्ती· (स. विनयप्रतिपत्ति·) observance of modesty; service to the teacher पउञ्जियव्वा: (स. प्रयोजितव्या) should be adopted or observed. उवलेवणं: (स. उपलेपनम्) besmearing. संमज्जणं: (स. समार्जनम्) sweeping (his house etc.). पुरओ. (स. पुरतः) in front. आणवेज्जा: (स आनयितव्यानि) should be brought. मज्जावेज्जा: (स मज्जितव्या) should be bathed, or मार्जयितव्या should be washed. मण्डावेज्जा: (स. मण्डयितव्या.) should be decorated. भोयावेज्जा: स. भोजयितव्याः, पुत्ताणुपुत्तीयं: (स पुत्रानुपुत्रिकम्) lasting upto sons and grandsons. कप्पेज्जा· (स कल्पेत) should be granted. पासिज्जा: (सं. पश्यत्) should see. अखामित्ता: (स. अक्षामयित्वा) without begging pardon for it. अन्तेउरपरियाल: (स अन्त पुरपरिवार) Retinue (परिवार) from the harem. भुज्जो २: means भुज्जो भुज्जो (स. भूय भूय) again and again. खामित्तए: (स क्षामितुम्) to get pardoned.

34. Gist· The King, with his queen, paid a visit to the monk the following day, and asked the monk to excuse him for his harsh speech the other day, and heard a sermon from him. The monk advised the king to become of good conduct and lead a pious life, giving up his old irreligious conduct. The king, thereupon, promised the monk to do so, and said that he would divide his kingdom into four parts, assuming the first

to the army, the second to the treasury, the third to the royal family, and the last to charitable purposes उद्देव कूणिए (स यथैव कुणिक) like Kunika पञ्चविहेण अभिगमेण (स पञ्चविधेन अभिगमेन) by five methods of approaching a holy person or deity. The observance by a layman of the five rules includes–abandoning things with life or living beings in them, keeping properly non-living bodies such as clothes, ornaments etc covering the mouth with garments, folding of hands while entering an Upashraya and concentrating the thoughts of his mind सूरियकन्तप्पमुहाण (स सूर्यकान्ताप्रमुखाम्) to queens headed by Suryakanta पुव्वि पूर्वम् रमणिज्जे रमणीय पच्छा (स पश्चात्) afterwards नट्टसाला (स नृत्यशाला) a dancing-hall इक्खुवाडए (स इक्षुवाट) a Sugar-cane crushing machine or factory खलवाडए (स खलवाट) A threshing ground पत्तिए (स पत्रित) full of leaves पुप्फिए (स पुष्पित) flowered फलिए फलित हरियगरेरिज्जमाणे (स हरितकरेरिज्यमान) beautified on account of the lustre of green vegetable अईव (स अतीव) much झडे (स ?) withered (जर्जर ?) पण्डुपत्ते (स पाण्डुपत्र) with yellow leaves सुक्करुक्खे (स शुष्कवृक्ष) with dried up trees जया (स यदा) when गिज्जइ (स गीयते) is sung वाइज्जइ (स वाद्यते) is sung नच्चिज्जइ (स नृत्यते) is danced छिज्जइ (स छिद्यते) is cut भिज्जइ (स भिद्यते) is split सिज्जइ (स सिद्यते) is boiled पिज्जइ (स पीयते) is drunk दिज्जइ (स दीयते) is given उच्छुब्भइ (स उत्क्षुभ्यते) is agitated, i e

busy. उड्डुज्जइ: (स ?) the root seems to have come from उड्ड, a mortar used for pounding, the word, here, therefore, means 'is crushed with some pounding instrument' मलइज्जइ: (स मल्यते or मृद्यते) is rubbed, Cf Guj 'मसळउ' मुणिज्जइ. (स ज्ञायते) is known, i e. separated or found out from the husks खज्जइ: (स खाद्यते) is eaten पामोक्खाइं: (स प्रमुखानि) the chief (ones) ठविस्सामि. (स ?) I shall vest, or put. दिन्नभइभत्तवेयणेहिं (स दत्तभृतिभक्तवेतनै) by (men who have been) given maintenance, food, or wages (वेतन) असणं ४. means असणपाणखाइमसाइम. They are in all four things, hence, stands the figure ४ उवक्खडावेत्ता. (स उपस्कृत्य) having (got) prepared, seasoned, or cooked पहियपहियाणं (स पथिकपथिकेभ्य) to travellers, and way-farers परिभाएमाणे (स परिभज्यमान) being divided

35 *Gist The King thenceforth, remained engaged in his religious duties, and began to be indifferent towards his kindly duties, and queen The queen being annoyed at this, thought to get rid of the king by poisoning him She tried to take her son Suryakanta in confidence but she got no support from him. Being afraid that her secret would be revealed by him, she herself poisoned the king one day* तप्पभिइं: (स तत्प्रभृति) from the time, तप्पभिइं (स तत्प्रभृति) from that time अणाढाय माणे: (स अनादियमान) disregarding सत्थपओगेण. (स शस्त्रप्रयोगेण) by the use of weapon. अग्गि. अग्नि.

मन्त मन्त उद्दवेत्ता॰ (स. उद्दिय) having killed. ठवित्ताः (स स्थापयित्वा) having placed कारेमाणोपः (स. कारयन्ति) doing रहस्समेयं (स रहस्यभेदम्) divulging of a secret छिद्दाणि (स छिद्राणि) defects मम्माणि (स मर्माणि) secrets विवराणि (स.) weak points अन्तराणि (स) faults. पडिजागरमाणि (प्रतिजाग्रन्ति) watching विसप्पओगं पउञ्जइ (स विषप्रयोग प्रयुनक्ति) adopted the means of poisoning विससंजुत्तं. (स विषसंयुक्तम्) poisoned, lit. mixed with poison निसिरइ (सं निसृजति) offered. घायइ (स हन्ति) kills शरीरगमि (स शरीरगता) pertaining to the body, bodily उज्जला विपुला (स उज्ज्वला विपुला) severe and excessive पगाढा ककसाः (स प्रगाढा कर्कशा) sharp and harsh. कडुया चण्डा (स कटुका चण्डा) bitter and fierce तिव्वा दुक्खा दुग्गा दुरहियासा (स तीवा दुक्खा दुर्गा दुरध्यासा) very distressing, painful and unbearable (दुरध्यासा) पित्तजरपरिगयसरीरे (स पित्तज्वरपरिगतशरीर) with his body afflicted with bilious fever (पित्तज्वर) दाहवक्कन्तिय (सं दाहावक्रान्तिक) suffering from a burning sensation.

36 *Gist The king saw that he was poisored by his queen Suryakanta But he owed no ill-will towards her, and went at once to the Posadha Sha a for fasting, after giving his salutations to the holy persons and his religious preceptor Kesi There, he accepted all the big vows and renounced everything, including his food, and at last died in peace In his next birth, he was born in the Suryabha heaven as god Suryabha*

अत्ताणं संपलद्धं जाणीत्ता: (सं. आत्मानं सम्प्रलब्धं ज्ञात्वा) knowing himself cheated (by the queen) अप्पदुस्समाणे. (स. अप्रद्विषन्) not hating or having ill-feeling. पमज्जइ: (स प्रमार्ष्टि) Sweeps उच्चारपासवणभूमि (स उच्चारप्रस्रवण-भूमिम्) the latrine and the urinal पडिलेहइ. (सं प्रतिलिखति) inspects, looks over whether they are clean or not. Some com. seems to take it as 'cleanses' दब्भसंथारगं (स दर्भसंथारम्) the दर्भ-mat पुरत्थाभिमुहे: (स पुरस्तादभिमुख) facing the east. All these, spreading the दर्भ-mat etc are preparations for death well known in Jainism as अप्पच्छिम मरणं. संपलियङ्क-संनिसण्णे: (सम्पर्यङ्कसंनिषण्ण) sitting in a cross-legged position, as in a पद्मासन. पुव्विं (स पूर्वम्) before, formerly. थूलपाणाइवाए (स स्थूलप्राणातिपात) gross injury to beings पच्चक्खाए (स प्रत्याख्यात) renounced इयाणिं: (स इदानीम्) now. कोहं (स. क्रोधम्) anger मिच्छादंसणसल्लं: (सं. मिथ्यादर्शनशल्यम्) the thorn of false (मिथ्या) faith. जोगं (स योग्यम्) yoke, here activity which is born from the yoke of duty. फुसन्तु. (स. स्पृशन्तु) may touch or overcome. चरमेहिं (सं. चरमे) by the last ऊसासनिस्सासेहिं (सं उच्छ्वास-नि.श्वासै:) by inhalations and exhalations वोसिरामि (स व्युत्सृजामि) I abandon. आलोइयपडिक्कन्ते: (सं आलोचित-प्रतिक्रान्त) after making confessions (of his sins) समाहिपत्ते (सं समाधिप्राप्त) having obtained concentration of his mind उववायसभाए: (स उपपातसभायाम्) in the birth place (उपपात) of gods. वण्णओ: refers to a description of the birth of gods, which is drop-

ped here पज्जत्तीए पज्जत्तिभाव गच्छइ (स पर्याप्तिना पर्याप्तिभाव गच्छति) got perfection and fullness. It is of five kinds: in आहार or food, body or शरीर, senses or इन्द्रियs, respiration or आणपाण, and speech, or भासामण. Here, the question asked by Gautama, in the first para of the book, is fully answered by Lord Mahavir

37. *Gist* *Thus, hearing all about the previous birth of god* सूरियाभ, *Gautama asked his master as to where that god would be born in his future birth Lord Mahavir, then, related the whole story of his future birth in short and said that he would be born in the country of* महाविदेह, *in a rich and prosperous family, and would be named* दढप्रतिज्ञ, *and his parents would celebrate his birth with festivities and pomp* केवइय (स कियत्तम्) How much ठिइ (स स्थिति) living lifetime, or period of life पलिओवमाइ (स पल्योपमानि) A period of time counted according to a simile of a well—the time which is required to completely empty a well which is one Yojana long and wide by removing one hair after every hundred years when it is filled up closely by the ends of hair भवक्खएण (स भवक्षयेन) by the end of his birth आउक्खएण (स आयुःक्षयेन) by the end of his life अणन्तर (स अनन्तरम्) afterwards चयं चइत्ता (स च्यवं च्युत्वा) falling in degradation (च्यवा) गमिहिइ

(स गमिष्यति) will go 2nd fut. 3rd sing उववज्जिहिइ (स उपपत्स्यति) will be born 2nd fut from उप+पद, 3rd sing महाविदेहे वासे (स) In the region of Mahavideha—a region of Karmabhumi, where the duration of time is always like the fourth Ara (a part of a cycle of time) There are fifteen regions of the abode of men of Karmabhumi, viz 5 Bharat, 5 Iravata, and 5 Mahavideha The fourth Ara here means the age of misery and some happiness It was in this age that all the Tirthamkaras were born अड्ढाइ (स आढ्यानि) rich दित्ताइ (स दिप्तानि) lustrous जाण (स यान) cars जायरूप (स जातरूपम्) gold रययाइ (स रजतानि) silver आओगपओगसपउत्ता (स आयोगप्रयोगसम्प्रयुक्तानि) engaged (सम्प्रयुक्तानि) in money—making (आयोग) pursuits (प्रयोग) विच्छड्डिय (स विच्छर्दित) having offered पउर (स प्रचुर) plenty पुत्तत्ताए (स पुत्रत्वे) in sonhood as a son पच्चायाइस्सइ (स प्रत्यायास्यति) will be reborn—from प्रति+आ+यन्, fut 3rd sing तसि दारगसि गब्भगयसि चेव समाणसि (स तस्य दारकस्य गर्भगत एव) from the time whence that boy will be in womb This is loc absolute construction समाण stands for सति अम्मापिऊण (स मातापित्रो) of the parents दढा पइन्ना (स दृढा प्रतिज्ञा) firm faith बहुपडिपुण्णाण (स बहुप्रतिपूर्णानाम्) full, or complete अद्धट्ठमाण (स अर्ध+अष्टमानाम्) seven and a half राइदियाण (स रात्रिदिवानाम्) of days and nights (राइ) वीइक्कन्ताण (स व्यतिक्रान्तानाम्) having elapsed अहीणपडिपुण्णपञ्चिन्दियसरीर (स अहीनप्रतिपूर्णपञ्चेन्द्रियशरीर)

possessing a body endowed with full (प्रतिपूर्ण) five senses without defects (अहीन). लक्खणवञ्जणगुणोववेयं: (सं. लक्षणव्यंजनगुणो[प]पेतम्) possessed of merits, (as of) auspicious signs (लक्षण) and marks (व्यंजन). माणुम्माणपमाणपडिपुण्णसुजायसव्वङ्गसुन्दरङ्गं: (सं. मान+उन्मान+प्रमाण+प्रतिपूर्णसुजातसर्वाङ्गसुन्दराङ्गः) with all limbs, well-formed, beautiful, and complete in breadth, height (उन्मान) and thickness (प्रमाण). ससिसोमाकारं: (सं. शशीसौम्याकारम्) having his form pleasing like the moon सौम्य-pleasing or calm. पियदंसणं: (सं प्रियदर्शनम्) pleasing to see. पयाहिसि: (सं. प्रभविष्यति) will be, or will be born. ठिइवडियं: (सं. स्थितिपतितम्) A practice handed down from one generation to another, e.g. celebrating the birth of a son. करेहिन्ति: (सं. करिष्यन्ति) will perform. तइयः तृतीय. चन्दसूरदंसणगं: (सं. चन्द्रसूर्यदर्शनम्) The practice of showing the sun and the moon to a child on the third day after birth. जागरियं: (स. जागरिकम्) A vigil kept by the relatives on the sixth night after the birth of a child. The relatives wake for the whole night and see that no evil comes to the new-born babe, especially on the sixth night, when it is supposed, the Goddess of Fortune determines the fate of the child. एक्कारसमे: (स. एकादशे) on the eleventh (day). संपत्ते: (स. संप्राप्ते) having come. बारसाहे: (सं. द्वादशे) the twelfth (day). निव्वित्ते: (स. निवृत्ते) having been over. असुइजायकम्मकरणे: (सं. अशुचिजातकर्मकरणे) the act of cutting the umbilical cord at the time of birth; an impure

ceremony performed at the birth of a child. संमज्जिओवलित्ते. (स संमार्जित+उपलिप्ते) (the precincts) being washed (संमार्जित) and besmeared. उवक्खडाविस्सन्ति: (स. उपस्कृ. fut caus.) will get prepared. भोजनमण्डवंसि: (सं. भोजनमण्डपे) in the dinner-hall, especially, a pavillion (मण्डप) built for holding a dinner. परिभुञ्जेमाणा: (स परिभुञ्जन्त.) eating, pr part. परिभाएमाणा: (स परिभाजयमाना.) sharing, partaking. पुरओ: (स. पुरत:) in front वइस्सन्ति: (स. वदिष्यन्ति) will say. नामधेज्जं: (स. नामधेयम्) the name. दढपइन्नो य २. The figure २ shows that the name is to be repeated twice, as a sign of calling the boy in future, by the same name अणुपुव्वेणं: (स. अनुपूर्वम्) one by one, in order-as described before. पजेमणगं: (स. प्रजेमनकम् ?) Rite for the first feeding of a child. पजम्पणगं: (स. प्रजल्पनकम्) Rite for the first-uttering of a child पडिवद्धावणगं: (स. प्रतिवर्धापनकम् ?) lit. every month of growth; rather every birth-day; here, a rite connected with the birth day पचङ्कमणगं (स. प्रचङ्क्रमणकम्) the rite connected with the first walking of a child. कण्णवेहणं: (स. कर्णवेधनकम्) punching ears, rite connected with that. संवच्छरपडिलेहणगः (स. सवत्सरप्रतिलेखनम्) The ceremony connected with the first yearly birth-day, when the day is written down (प्रतिलेखन). चूलोवणयं. (सं. चूलोपनयनम्–चूडोपनयनम्) cutting of hair of a child for the first time; shaving अन्नाणि: (स अन्यानि) others. गब्भादाणजम्मणाइयाइं: (स. गर्भाधान+जन्म+आदिकानि) ceremonies as of pregnancy, and others

connected with the birth इड्ढीसक्कारसमुदएणं (स ऋद्धि-सत्कारसमुदायेन) with a great deal of (समुदायन) pomp (ऋद्धि) and dignity.

38 *Gist* *Lord Mahavir further tells about the future of the boy दृढप्रतिज्ञ and says that he will be brought up by five nurses and many other attendants brought from various countries of the world* पञ्चधाईपरिक्खित्ते (स पञ्चधात्रीपरिक्षिप्त) surrounded by five nurses खीरधाईए (स क्षीरधात्र्या) by the nurse feeding him milk मज्जण (स मज्जनम्) bath मण्डण (स मण्डनम्) decoration अङ्क (स अङ्कम्) lap The nurse who would fondle him on her lap -अङ्कधात्री कीलावण (स क्रीडनम् or क्रीडापनम्) causing to sport or play A nurse was kept who would cause the child to sport or play चिलाइयाहिं (स ?) by those from Kirat चिलाइय or चिलाय means किरात a class of aborigines-भील्ल वामणिया (स वामनिका) dwarfish nurse वडभिया (स वटभिका) hump-backed nurse बब्बरी (स बर्बरी) maid from the Barbar country बउसिया (स बकुशिका) maid from Bakush जोण्हिया (स यौनिका) maid from an Anarya country named Yona पण्हविया (स प्रण्हविका) maid from Pranhava ईसणिया (स ईसणिका) maid from Isina वारुणिया (स वारुणिका) maid from the Varuni direction i e the western direction लासिया (स लासिका) maid from Lasika लउसिया (स लकुशिका) maid from Lakusa दमिली (स द्रमिली) maid from Dramili सिंहली (स) maid from Simhal dvipa or Ceylon पक्कणी (स पक्कणी)

maid from Pakvana मुरंडी (स मुरुण्डी) maid from the country of Murunda सवरी (स शबरी) maid-servant from Shabara पारसा (स पारसीक) maid from Persia The names of various countries enumerated here show the geographical knowledge and the commercial relations going on between India and those countries The mention of Arabia Persia, Western countries and some other Anarya countries is worth noting नाणादेसीविदेसपरिमण्डियाहिं (स नानादेशीविदेशपरिमण्डिताभि) by maids dressed in various dresses, both native and foreign सदेसनेवत्थगहियवेसाहिं (स स्वदेशनेपथ्यगृहीतवेषाभि) by maids dressed in costumes in the fashion (नपथ्य) of their own country इङ्गियचिन्तियपत्थियवियाणाहिं (स इङ्गितचिन्तितप्रार्थितविज्ञानन्तीभि) by maids knowing the gestures, thoughts, and desires of the child विणीया (स विनीता) trained, or modest चेडिया (स चेटिका) maids चक्कवाल (स चक्रवालम्) a group वन्द (स वृन्द) a party or group परिखुडे (स परिवृत) surrounded वरिसधर (स वर्षधर) a chamberlain a eunuch महयर (महत्तर) elderly servants हत्थाओ हत्थं साहरिज्जमाणे (स हस्तात् हस्तं संहियमाण) being carried or passed from one hand to another उवनच्चिज्जमाणे (स उपनृत्यमान) being danced or tossed परिभुज्जमाणे (परिभुज्यमान) being enjoyed or clasped उवगूहिज्जमाणे (स उपगूह्यमान) being embraced अवयासिज्जमाणे (स ?) being closely embraced [आश्लेषित ?] मणिकोट्टिमतलेसु (स मणिकुट्टिमतलेषु) on the floor studded with gems परंगममाणे (स परंगममान) walking (गमनम्)

by the help of others गिरिकन्दरमल्लीणे विव चम्पगवरपायवे (स गिरिकन्दरमालीन इव चम्पकवरपादप) like an excellent Champaka tree deposited or growing (आलीन) in a mountain-cave निव्वायनिव्वाघायंसि (स निर्वातनिर्व्याघाते) in a place unexposed to wind and obstacles (व्याघात). परिवड्ढिस्सइ (स परिवर्धिष्यति) will grow up

39 *Gist The boy will be placed in charge of teachers for being trained in the 72 arts at the age of eight* साइरेगअट्ठवासजायग (स सातिरेकाष्टवर्षजातकम्) grown (जात) little over (सातिरेक) eight years जाणित्ता (सं ज्ञात्वा) knowing सोभणंसि (स शोभने) in nice or auspicious- करण (स) *part of a day*, नक्खत्त नक्षत्र-constellation मुहुत्त मुहूर्त, time उवणेहिन्ति (स उपनेष्यन्ति) will take away. Then comes the description of the 72 arts as found in the Jain literature The Brahmanic literature speaks of 64 arts. The Jains seem to have modified and added a few more लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ (स लेखादिका गणितप्रधाना शकुनरुतपर्यवसाना द्वासप्ततिः) seventy two arts beginning from writing (लेखादिक) and ending with (पर्यवसाना) the sound of birds (शकुनिरुत), the chief one being mathematics (गणितप्रधाना) सुत्तओ (स सूत्र) the Sutras अत्थओ (स. अर्थ) their meanings. पसिक्खावेहिइ (स प्रशिक्षयिष्यति) will instruct सेहावेहिइ (स शिक्षयिष्यति) will teach लेह लेखम् For renderings into English of all the arts, see the translation गय गेयम् नट्ट नृत्तम् वाइय (स वादितम्) playing on

musical instruments सरगय स्वरगतम् पोक्खरगय पुष्करगतम् जूय द्यूतम्. जणवाय (स जनवादम्) the art of oratory, eloquence पासग (स पाशकम्) dicing अट्ठावय (स अष्टापदम्) playing on a board of eight squares—as chess पोरेकच्च (स पौरकृत्यम्) the art of protecting a city दगमट्टिय (स उदकमृत्तिकम्) the art relating to the recognition of water and earth अज्ज (स आर्या) the metre Arya पहेलिय (स प्रहेलिका) riddles मागहिय (स मागधिकम्) the art of understanding Magadhi गाह गाथा गीइय (स गीतिका) of songs सिलोग श्लोक. हिरण्णजुत्ति (स हिरण्ययुक्तिम्) the art of purifying gold and silver सुवण्णजुत्ति (स सुवर्णयुक्तिम्) the art of testing and purifying gold चुण्ण चूर्णम् powder तरुणीपडिकम्म (स तरुणीप्रतिकर्म) the art of adorning ladies इत्थि स्त्री. गय गज गोण a bull कुकुड (सं कुक्कुट) a cock छत्त छत्रम् कागणि Kakini-काकिना jewel Chakravarti kings generally kept it वत्थुविज्ज (स वास्तुविद्या) Science of architecture नगरमाण (स नगरमानम्) city-survey or town planning खन्धवार (स स्कन्धावार) Camping the army चार Spying पडिचार (स प्रतिचारम्) counter-spying वूह—व्यूह—arranging the army पडिवूह (स प्रतिव्यूहम्) counterarranging the army चक्क चक्र गरुल गरुड सगड शकट (cart) जुद्धाइजुद्ध (स युद्धातियुद्धम्) deadly fight अट्ठि अस्थि मुट्ठि मुष्टि लया लता a whip इसत्थ इष्वस्त्रम्-इषु+अस्त्र arrow-throwing छरुप्पवाय (स त्सरुप्रवाद) the art of fencing त्सरु the handle of a sword धणुव्वेय (स धनुर्वेदम्) archery—the science of archery हिरण्णपाग (सं हिरण्यपाकम्) melting gold and silver सुत्तखेड्ड

(स सूत्रखेलम्) the art of preparing various figures of threads for play वट्टखेड्ड (स वृत्तखेलम्) playing with a ball नालिया (स नालिका) a lotus-stalk पत्त च्छेज्जं (स पत्तच्छेद्यम्) the art of piercing the wings of a bird (पत्र) in air (with an arrow) कडग (स कटक) an army सज्जीवं (स सजीवम्) the art of making alive a dead man निज्जीवं (स निर्जीवम्) the art of showing oneself dead करणाओ (स करणात्) by practice सेहावेत्ता (स शिक्षयित्वा) having taught उवणेहिइ (स उपनयिष्यति) will take away

40 *Gist Lord Mahavir relates the future of Dradhapratigna and says that the boy, even after attaining maturity, will not have any attachment for worldly pleasures He would renounce the worldly life to be a monk and attain Kevala Jnana, then, living that life of a monk, he will reach his goal of liberation from this Samsara.* उम्मुक्कबालभावे (स. उन्मुक्तबालभाव) having passed his boyhood (बाल्भाव) विन्नयपरिणयमेत्ते (स विज्ञकपरिणतमात्र) having passed the stage of a pupil (विज्ञक) who is taught and kept. जोव्वणमणुपत्ते (सं यौवनमनुप्राप्त) having attained youth. बावत्तरिकलापण्डिए (स द्वासप्ततिकलापण्डित) proficient in 72 arts अट्ठारसविहदेसिप्पगारभासाविसारए (सं अष्टादशविधदेशीप्रकारभाषाविशारद) well-versed in eighteen kinds of varieties (प्रकार) of native languages (देशीभाषा) नवङ्गसुत्तपडिबोहए (सं नवाङ्गसुप्तप्रतिबोधक) one whose nine sleeping or inactive (सुप्त) limbs have been wakened up It means that

the child s nine limbs-eyes, ears, hands nose tongue, mind etc are not very active in that state of life but they do become active as the child grows up to be man गीयरइ (स गीतरति) fond of music सिङ्गारागारचारुवेसे (स शृङ्गारागारचारूवेप) putting on excellent dress fit for a visit to the house of love (lit amours) संगयगयहसियभणियचिट्ठियविलास सलावनिउणजुत्तोवयारकुसले (स सङ्गतगतहसितभणितस्थितविलास सल्लापनिपुणयुक्तोपचा कुशल) clever (निपुण) in keeping a proper (सगत) gait (गत) smile talk stand ng, love-talks and wise (कुशल) in employi g suitable (युक्त) courtesy (उपचार) हयजोही (स हययोध) fighter on horse back बाहुप्पमद्दी (स बाहुप्रमर्दी) fighter with arms अलभोयसमत्थे (स अलभोगसमर्थ) capable of (समर्थ) full enjoyment of pleasures (भोग) वियालचारी (स विकालचारी) moving about (चारी) at any odd hour or time (विकाल) i e fearless लेण (स लयन) resting house उवनिमन्तेहिन्ति (स उपनिमन्त्रयिष्यन्ति) will invite सज्जिहिइ (स सज्जिष्यति) will be attached to गिज्झिहिइ (स गृधिष्यति) will feel greedy मुच्छिहिइ (स मुर्च्छिष्यति) vill be infatuated with अज्झोववज्जिहिइ (स अध्योपपत्स्यति) will be engrossed or absorbed in fit from अधि+उप+पद, Ardha Magadhi root–अज्झोववज्ज पउमुप्पले (स पद्मोत्पल) a blue lotus पद्म a red lotus सयसहस्सपत्त (स शतसहस्रपत्र) having a hundred thousand petals (lit leaves) संवुड्ढे (स संवृद्ध) grown up नोवलिप्पइ (स न+उपलिप्यते) is not smeared with पङ्करएण (स पङ्करजेण) with the dirt of mud नोवलिप्पहिइ (न+उपलि-

प्स्यते) will not be smeared with fat from उद+लिप थेराण (स स्थविरेभ्य) from elderly ascetics or monks बोहिं बुज्झिहिइ (स बोधिं बोधिष्यति) will know the right and perfect knowledge, will get perfect knowledge पव्वइस्सइ (स प्रव्रजिष्यति) will renounce become an ascetic ईरियासमिए (स ईर्यासमित) walking with care and attention ईर्या is carefulness in walking, this is a variety of समिति or carefulness सुहुयासणो (स सुहुतहुताशन) fire which is given good offerings (सुहुत) अणुत्तरेण नाणेण (स अनुत्तरेण ज्ञानेन) by the highest (अनुत्तर) knowledge आलएण (स आलयेन) by a place of residence, housing विहारेण (स विहारेण) by means of an outing अज्जवेण (स आर्जवेन) by straightforwardness मद्दवेणं (स मार्दवेन) by means of tenderness लाघव (स) humility गुत्ती (स गुप्ति) protection against sins of mind, body and speech. अणुत्तरेण सव्वसंजमतवसुचरियफलनिव्वाणमग्गेण अप्पाण भावेमाणस्स (स अनुत्तरेण सर्वसंयमतपसुचरितफलनिर्वाणमार्गेण आत्मान भाव्यमानस्य) cultivating or purifying himself by the highest path of emancipation (निर्वाणमार्ग), the result (फल) of all kinds of restraints, austerities and good deeds (सुचरित) कसिण (स कृत्स्नम्) entire–complete. निरावरणे निव्वाघाए (स निरावरण निर्व्याघातम्) clear (lit without any covering-निरावरण) and unobstructed. सदेवमणुयासुरस्स लोगस्स परियाग जाणिहिइ (स सदेव मनुष्यासुरस्य लोकस्य पर्याय ज्ञास्यति) will know the state of all beings including gods, human beings and demons The word परियाग is also explained as पर्याय,

meaning 'idea or sentiment'. आगद (स. आगति) arrival. उववार्यं (स. उपपात) birth तक्कं तर्कम्—thought. कडं (स कृतम्) deed मणोमाणसियं (स मनोमानसिकम्) inner working of the mind. खइय (स क्षयित or क्षपित) destroyed actions or कर्म आवीकम्मं (स आविष्कर्म) openly done deed रहोकम्मं (स रहःकर्म) deed done secretly अरहा (स अर्हः) persons fit for liberation अरहस्सभागी (स अरहस्यभागी) omniscient—Arihanta. रहस्यस्य अभाग अरहस्य तद् भजते य स तथा अरहस्यभागी। one from whom no secret is concealed मणवयकायजोगे वट्टमाणाणं (स मनोवाक्काययोगे वर्तमानस्य) of those existing or generating out of the union of mind, speech and body. ... वर्षाणि परियागं (स पर्यायम्) State, or condition पाउणित्ता (स प्राप्य(?)) having covered, here, ... आउसेसं (स आयुःशेषम्) the rest of his life ... (स आभुक्त्वा) having enjoyed, or lived ... भक्तानि पच्चक्खाइस्सइ (स प्रत्याख्यास्यति) will abandon, give up, or abstain from अणसणाए छेइस्सइ (स अनशनाय छेत्स्यति) will cut off or drop meals or fasting जस्सट्ठाए (स यस्यार्थाय) for whose sake—the goal for which. कीरइ (स क्रियते) is observed केसलोच (स केशलोच) pulling out of hair बम्भचेरवासे. ब्रह्मचर्यवास. अण्हाणगं अस्नानकम्. अदन्तवणं (स अदन्तवणम्) not cleaning teeth अणुवहाणगं (स अनुपानत्कम्) moving about without shoes—barefootedness भूमिसेज्जाओ भूमिशय्या. परघरपवेसो (स परगृहप्रवेश) for begging. लद्धावलद्धाई (स लब्ध+अपलब्धानि) living obtained or obtained with insult परेहिं हीलणाओ

(सं परेषां हेलना) disrespect from others खिंसणा (सं खिंसना) censure गरहणा (सं गर्हणा) contempt उच्चावया (सं उच्चावचा) of various kinds विरूवा (सं विरूपा) unpleasant परीसहोवसग्गा (सं परिषह+उपसर्ग) परीषहा are afflictions of hunger, thirst etc to be borne by saints उवसग्ग is trouble or disturbance caused to saints by gods गामकण्टगा (सं ग्रामकण्टका) causing thorn like pain (कण्टक) to senses (ग्राम) ग्राम is used for the senses अहियासिज्जन्ति (सं अध्यास्यन्ते) will be borne आराहेइ (सं आराधयते) will resort to will get चरिम (सं चरम) last उस्सासनिस्सासेहिं (सं उच्छ्‌वास निःश्वासै) by inhalation and exhalation सिज्झिहिइ (सं सेत्स्यति) will attain perfection बुज्झिहिइ (सं बोत्स्यते) will be awakened मुच्चिहिइ (सं मोक्ष्यते) will be liberated परिनिव्वाहिइ (सं परिनिर्वास्यते) will be extinguished, i e emancipated All the verbs signify the same thing मोक्ष—from the world सव्वदुक्खाण अन्तं करेहिइ (सं सर्वदुःखानां अन्तं करिष्यति) will end all the miseries of this world i e will destroy the miseries generating from being born in this world

41 Gist Gautama listened to all that was narrated to him by Lord Mahavir with attention and then got engaged in his religious austerities for the perfection of his own soul निक्खेवो (सं निक्षेप) end समत्तं (सं समाप्तम्) Finish